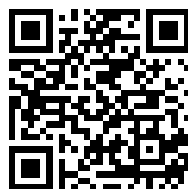

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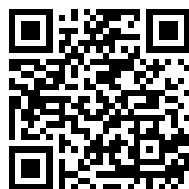
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THE JOURNAL
OF
THE ROYAL
HISTORICAL AND ARCHÆOLOGICAL
ASSOCIATION OF IRELAND:

ORIGINALLY FOUNDED AS

The Kilkenny Archæological Society,

IN THE YEAR

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THE Committee wish it to be distinctly understood, that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Association, and here printed, except so far as the 9th and 10th Amended General² Rules extend.



PREFACE.

THE Sixth Volume, Fourth Series, of the Journal of the Royal Historical and Archæological Association of Ireland is now sent forth completed, and may well commend itself to the Fellows and Members of the Association, by reason of the value, variety, and interest of the Proceedings, Contributions, Papers, and Reports which it contains. The Volume also has a claim on the approbation of its readers in consequence of the increased number of the Engravings by which these communications have been illustrated, as well as by excellence in their various departments. The artistic talents of Mr. W. F. Wakeman have largely contributed to this result.

Thus, without further preface, the Volume goes forth, and the Editor takes his leave; asking indulgence for unavoidable defects, as well as for some delay in its completion.

THE EDITOR.

December, 1884.



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THE JOURNAL
OF
THE ROYAL
HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION
OF IRELAND,
FOR THE YEAR 1883.

AT the ANNUAL GENERAL MEETING, held at the Museum,
Butler House, Kilkenny, on Wednesday, January
17th, 1883 :

THE REV. CHARLES A. VIGNOLES, A.M., in the Chair,

The Honorary Secretary read the Annual Report, as
follows :

“Another year has passed, and your Committee are able, on the whole, to report favourably of the condition and prospects of the Association. Although the increase noted in last Report has not been maintained, and several old and valued Members have been removed by death, while others have resigned, yet the Association does not show a discouraging diminution. There are now 478 Fellows and Members on the roll. One Fellow and fifteen Members have been elected during the past year. The Fifth Volume of the Fourth Series of the “Journal” has been completed with the year; it is a bulky volume, extending to over seven hundred pages, and its contents will be found to be varied as well as valuable and interesting. The title, index, &c., are comprised in the number of the “Journal” for October, 1882, which will be issued in a few days. Your Committee regret that the Annual Volume, so long in the press, is not yet ready for delivery, but considerable progress has been made, and it is hoped that the ancient Irish historic

tale of the 'Destruction of the Bruden da Derga' will be issued in a few months. The subject of the heavy arrears left unpaid by too large a number of the Members was mentioned in the last Report, and a reluctant advice given that the list of these defaulters should be laid before the Association, if an amendment did not take place. Your Committee regret to state that, notwithstanding repeated applications, these arrears, with some honourable exceptions, still remain outstanding. In some cases the arrears extend over seven, in several over four, in many over three, years. Your Committee have not included in the 'arrears list' the subscriptions beginning in 1881, and including those of 1882, many of which remain unpaid. The subjoined catalogue is a painful one, and a glance at it will show the great loss—amounting to over £200—which is entailed by this state of things; in most cases, it is to be hoped, the result of carelessness and inattention, and not of preconceived intention to withhold what is justly and honourably due, and for which value has been received:—

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Peter Walsh (1880-82, 20s.),	.	.	.	3	0	0
Dr. Whittaker (1879-82, 10s.),	.	.	.	2	0	0

"It remains for the Meeting to say whether a further effort should be made to collect what is due from the Members thus in arrear, and in the meantime to determine whether they shall be allowed the privilege of Membership.

"What may be called the dormant capital of the Association—namely, the over copies of the 'Journal' after all the Members are supplied—has considerably accumulated since the Fourth Series was commenced, and it is desirable that it should be converted into cash. Members recently elected might wish to obtain the back numbers of the 'Journal' necessary to complete their sets of the Fourth Series. Your Committee would recommend that in such cases a reduction of 4s. should be made to Members on each year; those who wish to go back and complete their sets obtaining the yearly parts for 6s. each in place of 10s. It would be desirable also that, if possible, the over copies of the quarterly parts should be sold to the public, but not at a lower price than 2s. 6d. for each quarterly part, the full cost."

It was resolved that a special circular should be sent to each of the Members thus in arrear; that meantime their names should be retained on the List of Members; to be, however, removed therefrom if, on such application, the subscription due remained unpaid. The names of all Members so removed to be restored to the List without re-election, if at any time the arrears should be paid up.

The Report, with the addition of the foregoing resolution, was unanimously adopted.

The Treasurer submitted the Accounts of the Association for the year 1882, together with the vouchers. James G. Robertson and J. Blair Browne were appointed Auditors, to report at the April meeting.

The President, Officers, and Committee were elected, as follows :—

President.—The Most Noble the Duke of Leinster.

Vice-President.—Richard Langrishe, M.R.I.A.

Treasurer.—Rev. James Graves, A.B.

Honorary General Secretaries.—Rev. James Graves, A.B.; Richard Caulfield, LL.D., F.S.A.

Honorary Curator of the Museum and Library.—James G. Robertson.

Committee.—Peter Burtchaell, C.E.; Robert Day, M.R.I.A., F.S.A.; Barry Delaney, M.D., C.M.; Rev. Samuel Hayman, M.A.; Maurice Lenihan, J.P., M.R.I.A.; Robert Malcolmson, A.M.; Rev. Philip Moore, P.P.; Rev. John O'Hanlon, M.R.I.A.; W. H. Patterson, M.R.I.A.; J. G. Robertson; Rev. John Shearman; Rev. C. A. Vignoles, A.M.

Trustees.—Patrick Watters, M.A.; Peter Burtchaell, C.E.

Hon. Provincial Secretaries.—*Leinster*: Rev. James Graves, Kilkenny. *Ulster*: William Gray, M.R.I.A., Belfast. *Munster*: Maurice Lenihan, J.P., M.R.I.A., Limerick. *Connaught*: The O'Connor Don, M.P., M.R.I.A., Clonalis, Castlereagh.

The following Members were elected :—

Lady Crichton, Crum Castle, Newtownbutler.

Samuel Mullen, 48, Paternoster-row, London.

Surgeon-Major Henry King, Tower Hill, Dalkey.

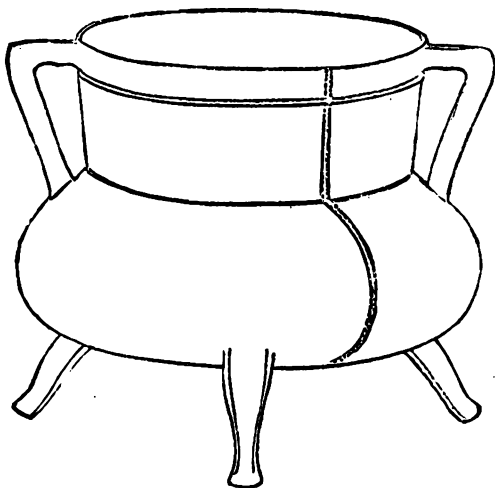
John Browne, M.R.I.A., Drapesfield, Cookstown, presented a large number of coins and tokens: amongst the latter was a Communion Token in lead, stamped with the letters T L, and the date 1811.

Thomas O'Reilly presented an Irish half-penny of Charles II. in good preservation, found recently under a coffin, when making a grave in St. Patrick's churchyard, Kilkenny.

P. M. Egan, Kilkenny, presented an ancient clay smoking-pipe, which had been recently found in the old

mansion of the Roths, commonly called Wolf's Arch, Kilkenny. Strange to say the pipe, which has a larger stem than any hitherto discovered, fell to the ground from a height of fifty feet without being broken. Mr. Deloughry, who has lately established a foundry in the place, was getting an eave-gutter cleaned, and the pipe fell down.

The Earl of Enniskillen presented a three-legged pot of an ancient date, through W. F. Wakeman, Hon. Local Secretary for Enniskillen and Fermanagh, who observed that, early in the turf-cutting season of 1880, as some labouring men were at work in a bog, situate a few miles from Ederney, County Fermanagh, they came



Ancient iron Pot found at Ederney.

upon the subject of the present notice. It was found, as he had heard, at a distance of from fourteen to fifteen feet below the surface line of the peat, and was unaccompanied by other remains. Upon making inquiry from persons well acquainted with the spot, he was informed that the site could never have been that of a drained lake. No stakes or crannog timbers were discovered thereabouts, and the sides of the bog in the vicinity of the "find" had all the appearance of an undisturbed and gradual growth. The pot, of which the above engraving gives the form and character, is

of the finest kind of cast iron, evidently smelted with charcoal. It stands $12\frac{1}{2}$ inches in height. Its diameter at mouth is 21 inches; depth of neck 4 inches. The length of each of the three legs is $4\frac{1}{4}$ inches; the ears measure $4\frac{3}{4}$ inches. As to the exact age of this very curious waif of time, it was probable that nothing can ever, with any considerable degree of certainty, be declared. To the common eye the vessel was simply an iron pot, not differing materially in composition or form from the ordinary potato boiler, with the appearance of which we are all so familiar. But upon a critical examination its distinctive features will at once be apparent to any moderately-skilled archæologist. In every detail it differs from the modern article, and even from cooking vessels of the same class which must be pronounced mediæval. In the first place, its material consists of a peculiarly pure and soft kind of cast iron. Again, in its general design and finish much thoughtful art has been exercised; and, when carefully studied, many traces (slight indeed, but unmistakable to the student of Celtic metallurgic culture) present themselves. The legs are slightly but gracefully curved, and terminate in projections suggestive of the feet of animals. A like kind of art feeling is somewhat expressed in the design of at least one of the ears or loops, by aid of which the vessel was intended to be lifted from off the fire. Unlike recent or comparatively modern objects of its kind, it presents an elongated neck, which terminates at the mouth in an edge totally devoid of a rim. The centre presents portion of a graceful symmetrical curve, and altogether the contour is elegant, and wonderfully so to our modern ideas of design, which almost invariably withhold every element of artistic feeling in the construction of humble objects connected with the *cuisine* department. Let me now for a moment glance at the class of art here, at least in some measure, expressed. It will, I think, be acknowledged as partaking of that which is usually styled "Celtic." We had here no example of modern manufacture: on the contrary, this remain would seem to form a connecting link between the once widely-spread bronze culture and that of iron, by which, at an

early period, the former was in a very great measure supplanted. The style of the Fermanagh vessel is quite similar to what we find in a number of so-called "coffee-pot-shaped" vessels made of bronze, which have not unfrequently been discovered in Scottish crannogs, in connexion with remains of the Roman period of British occupation (see Plate iv. of "Notices of Scottish Crannogs," &c., by John Stewart, Secretary of the Society of Antiquaries of Scotland, Edinburgh, 1866); but a number of similar vessels formed of bronze have also been discovered in Ireland: one at least has been figured in the Catalogue of Antiquities preserved in the Museum of the Royal Irish Academy, Dublin. That collection, however, contains several other equally striking examples. The finest object of this class ever noticed as having been found in Ireland or elsewhere occurred in an artificial dwelling raised in a small lake in the county Monaghan. It is now in the possession of a medical gentleman residing in Clones, and may yet, I hope, form a subject of illustration in the pages of this "Journal." These vessels seem to be essentially Celtic in character, and as far as I know are peculiar to Ireland and Scotland. In all the specimens preserved we find more or less of an expression of art feeling, which in a later age developed the wonderful *Opus Hibernicum*, a style at once original, unclassical, and in many points unequalled. It is possible that our pot, though, as I trust I have shown, bearing traces of high honour, and, as it were, ancestral dignity over the class of peg-legged, frog-bellied, coarse-grained, pig-eared, neckless roughs, which we so often meet, may yet, as being composed of iron, have its age and pedigree disputed by not a few. It is a curious fact that our best native antiquaries, up to about forty years ago, could not believe that iron remains of any high degree of antiquity might be found buried in the earth, or in our bogs or river beds. Since then, and almost year after year, it has been shown that not only in Ireland, but in Britain, and in all parts of Europe, and even in many districts of Asia and of Africa, smith's work in iron, and often of very remote antiquity, may occasionally be exhumed in a wonderfully fair state of

preservation. Seeing, then, that in almost every respect the object under notice differs from its compeers of yesterday, and savours strongly of the spirit of Celtic design, I believe that it is calculated to form an object of considerable interest in the Museum; and it is with much pleasure that I now, on the part of our distinguished Associate, the Right Hon. the Earl of Enniskillen, present it to the Association.

Dr. Martin, Portlaw, sent for exhibition a small inscribed and dated Altar Bell, with the history of which he was unacquainted, further than that for the last hundred years, at least, it had been used as an altar bell in the chapel of Ballyduff, parish of Kilmeaden, not far from Portlaw, in the county of Waterford. He was enabled to exhibit the bell by the kind permission of the Rev. T. Hearn, P.P. of that parish. The bell measured $2\frac{1}{4}$ inches high, exclusive of the handle, which was of the same casting, and measured $1\frac{3}{4}$ inches; across the mouth it was $3\frac{1}{4}$ inches; at top it was $1\frac{1}{4}$ inches wide. It was beautifully cast, and of sweet tone. The ornament, with which it was covered in wreaths and grotesque subjects, was in relief, and of the late Renaissance style, and seemed of French origin. There were figures of cocks in the act of fighting, of a monkey playing a violin, and other designs of a similar class in the compartments formed by the wreaths; and round the bell, just above the bow, was the inscription in raised Roman capitals:—

ME · FECIT · IOHANNIES · AFINE · A° 1549 ·

How it came to its present location was not known, unless it was presented to this chapel by some of the old Ronaynes or Le Poers, who lived in the neighbourhood, and long kept up communication with France.

The Rev. B. W. Adams, D.D., presented an engraving of an unedited Token of Swords, county Dublin, weighing 2 dwts. 8 grs.; found in 1881 in an old house in the Coombe, Dublin, with about six others of irregular shape, most of them engraved with capital letters, and some seventeenth century tokens. It is at present in his cabinet, and probably was issued in the

last century. "C S," the initials of the issuer, possibly indicate "Charles Smith," who was buried with his wife in the churchyard of Cloghran, two miles from Swords, where he is traditionally reported to have resided. Their tombstone still remains, thus inscribed:—



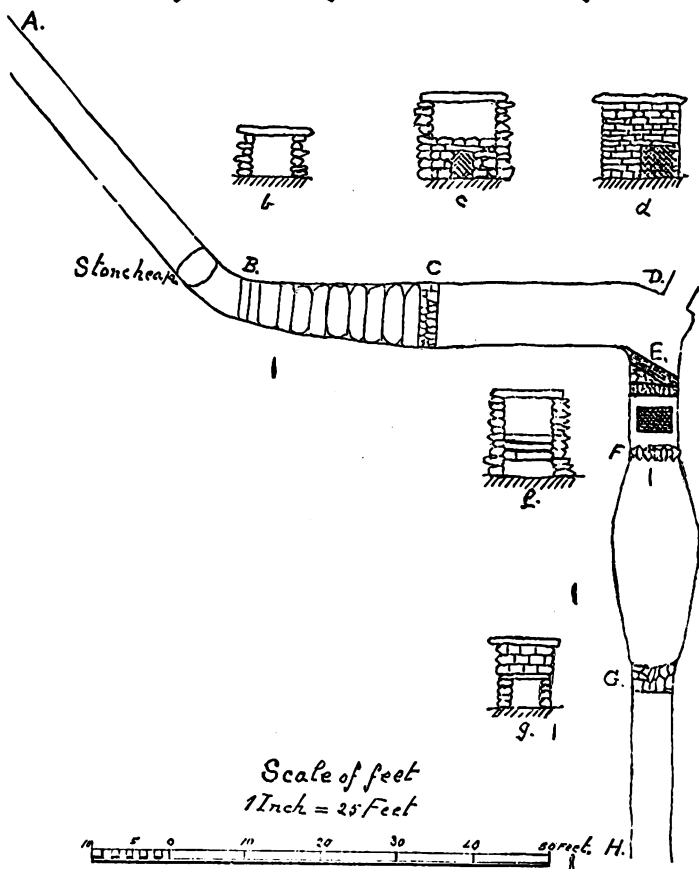
"Here lieth the body of M^r. Charles Smith, who departed this life 18th Aug^t., 1810, aged 70 y^{rs}.. This stone was erected by his widow M^{rs}. Mary Smyth to his memory. Also Mary, relict of the said Charles, died 6th Jan^{ry}., 1839, aged 100 years." The letters "C S" and the word "swords" are indented; the reverse of the token is plain.

Token of Swords.

George H. Kinahan, M.R.I.A., sent the following notice of Luscas in Rath:—

In the Proceedings for April, 1882 (Vol. v., Fourth Series, p. 637), Mr. T. Broderick calls the attention of the Association to an artificial cave, or lusca, in one of our raths; perhaps I may therefore be allowed to direct more particular attention to them, in the hope that the subject may be more fully worked out by some of our members than it has been heretofore. As far as my experience goes, the inhabitants of those structures—let them be duns, cahers, or lisses—had in connexion with them houses or some such places in which they slept. On the duns, or royal raths, now very commonly called moats and barrows, we learn from the "Annals" that there were often wooden structures erected, and tents, but in some there were also luscas, or artificial caves, as in those between Headford and Shrule, Co. Galway. In some of the cahers, or stone raths, there were stone houses inside the walls, as in the ancient city of Fahan, Dingle promontory, Co. Kerry, so lucidly figured and described by the late G. V. Du Noyer, M.R.I.A. There were also long rectangular chambers in the walls, while in a few I have observed luscas excavated in their rock floors. But it is in the liss or clay-rampart raths that the luscas are most numerous. These habitations appear to be very similar to those in the New Zealand "pahs" of the present day, and to have been put to the same use, having been lived in while the family or tribe occupied the rath, and grazed their cattle in its vicinity; but as soon as the grass about had been consumed, and they had to move their flocks and herds elsewhere, they closed the entrance to the lusca and carefully obliterated the traces of it—we may presume similarly to the New Zealanders, that is, by putting the cattle into the rath and driving them round and round in it, until all the surface was one uniform mass of puddle. That the entrances to the luscas were carefully closed and often never re-opened is proved by the number of antiquities found in newly-discovered luscas, as if the articles constituting a "find" had been left by the last people who inhabited the cave, and never returned for some reason or another; while strangers who may afterwards have come there did not know the site of the lusca. I suspect that in many raths there are caves still undiscovered, while in other places they were opened, rifled, and afterwards reclosed. I

*Plan and Sections of Lusca
Billymore, Oughterard Co Galway.*



Plan and Sections of Lusca in Rath at Billymore, Oughterard, Co. Galway.

was informed by the late Sir T. Burke, Bart., that during his father's time the numerous raths in Marble Hill demesne were systematically examined and the caves explored, with the result of finding several antiquities; and the same thing seems to have been done in the numerous chambered luscas of the raths about Shrute and Headford, which are mentioned by the late Sir William Wilde in his "Lough Corrib." The inhabitants of the raths seem not only to have carefully concealed the mouths of the luscas, but also to have so arranged their construction, that if an enemy found their way into one chamber they scarcely could get into all of them. This will appear from the accompanying plan and sections of the lusca in a rath in Bilymore, near Oughterard, Co. Galway, which I made many years ago, in company with the late G. F. O'Flahertie, Esq., of Lemonfield, on whose property it is situated. In this lusca we visited three chambers, but Mr. O'Flahertie said there was a fourth which we could not find. The entrance to the lusca, inside the rath, was down a sloping hole, along which you would have to creep: we, however, went in through a breach in the wall of the chamber from a quarry hole. The passage had for the most part rubble walls, as also had the other chambers, but in places the solid rock appeared: all were roofed by long, narrow, thick limestone slabs. It was 20 feet long, 5 feet wide, and 4 feet high. The chamber was a rude oval shape, with a sloping floor. At one end, where it was over 7 feet high, there is a stone wall, with a passage through it; at the other a stone wall with a place like a fireplace in it, about 2 feet by 2½ feet. Into this we crept, and found a rectangular-perpendicular chimney rising about 5 feet high by 3 feet and 3½ feet. The chimney opened on to a platform, from which there were rude steps leading down into a chamber. This chamber was at right angles to the one we had left, being about 36 feet long, 8 feet wide, and about 8 feet high. There was a blind passage, which Mr. O'Flahertie considered led to a fourth chamber, but if it did we could not find the way into it. There was a wall with a passage through it, while over the wall was an opening, the full width of the chamber, forming a loft, while under this loft was the third chamber, about 4 feet high, which turned into a passage. This passage led to an entrance at some distance from the wall of the rath. We did not explore it entirely, as the roof-slabs had broken down and blocked it up; but Mr. O'Flahertie showed me where it came to the surface, the entrance being blocked up with stones, and stated, that as a boy he had often been through it. In this passage there was a heap of loose stones over which we had to clamber. The construction of this lusca appears eminently calculated to frustrate and puzzle a stranger. If he found the entrance into the first chamber, he would likely consider the passage in the end wall as only a fireplace, while this even could have been easily hid by a heap of loose stones. Then, if he got into the next chamber, the passage through the wall could also have been easily hid by a heap of stones; while the floor of the loft did not give any indications of a chamber under it. If, however, he entered from the outside, there was the obstruction, the heap of stones, which evidently had been used to block up the passage. Then the passage through the wall could also be blocked up; and even if he got into the chamber the chimney would probably puzzle him. How easy it would have been to conceal a passage is shown by our not being able to get into the fourth chamber, although we carefully looked for the passage, and Mr. O'Flahertie thought before he tried that he would have no difficulty in finding it, as some years

before he had often been in it. In general, the chambers of a lusca are roofed with flags, or slabs, or with a rude arch. I have, however, been in a few that were burrowed out in the drift, and had clay sides and roofs. One of this class in the barony of Bear, county Cork, had three chambers: one, two, or three appear to be the more general number of the chambers, but some have more, while a few have as many as eight or nine. Nearly invariably the entrance to a lusca is now closed up, and often its site is entirely obliterated. This is done by the occupiers of the land, to prevent people visiting the place and trespassing. In a lusca at Moatybower, Co. Wexford, but near Carnew, there is said to be a stone table, but the entrance is closed, as crowds used to come there on a Sunday. Or they may be closed to keep out lums, or to prevent foxes forming earths. Some luscas have been discovered while digging out a fox, badger, or rabbit.

The Rev. James Graves, by permission of Patrick Watters, M.A., contributed a transcript of an ancient deed, preserved amongst the Muniments of the city of Kilkenny. The deed was a release of the lands of Farynbroke, in the tenement of Drumdelgyn, and also of the water of the river Nore opposite to the said lands of Farynbroke, from the streamlet of St. Brandan's Well to the lands of Walter Hamond. This streamlet must be that flowing into the Nore from Tubber-a-crin at Thornback, which latter is the English equivalent of Drumdelgyn. At Drumdelgyn, *i. e.* Thornback, on a high bank over the river Nore, the Black or Dominican Friary of Kilkenny had a house for Probationers, and at the dissolution the same Friary was seised of twenty-five acres arable, four of pasture land, and the site of a mill on the river Nore in Farynbroke. An Inquisition of the 52nd of Elizabeth found that the tithes in "Farrenbrocke and Cheple" were parcel of the possessions of this Friary. The deed was of interest as incidentally proving that the holy well at Thornback, now called Tubber-a-crin, was dedicated to St. Brandan, as was, no doubt, also the church there. This Brandan should not be assumed to be the more celebrated Brandan or Brendan of Ardfert, but was probably the saint¹ from whom Brandon Hill derives its

¹ This earlier Brendan or Brenan was a contemporary of St. Patrick, and is called Brenan Finé in the list of the *familia* of the saint. He was of the same stock as the Hy Gawla Finé on the borders of Ui Duach. According to tradition he averted the malediction of St. Patrick, from the people of Ui Duach, to the red Dinan and

the tops of the rushes of the district. The church of Disert, situated on the confluence of the Dinan and the Duan, was dedicated to him. Crossybrenan, the name of a townland in the neighbourhood of that church, is also a memorial of him; and the ancient church of Clonamery owns him also as its patron, and not St. Brenden of Ardfert, who

name. On the breast of Brandon Hill between the summit and the river Barrow, there still might be seen the remains of an ecclesiastical foundation, with traces of cloghans, or stone-roofed cells, and an enclosure of large stones, all of very ancient date. The deed ran as follows:—

“Novint vniſi p p’sentes nos Ricardū Hount ⁊ Joĥem Raghit capelloſ remiſiſſe [⁊c.] imppetuū quietū clamasse Ricardo Smythe ⁊ Thome Ketynge capellanis totū jus nrū ⁊ clameū que [⁊c.] ĥem^o [⁊c.] in omib^o ⁊ ſinglis lris ⁊ ten’ [⁊c.] que habeamus [⁊c.] in Farynbroke in ten’ de Drumdelgyn vna cū tota aqua nrā del Neor ex opoſito dce tře a riuolo fontis Sſi Brandani vsq ad ttram quondam Martini Hamond et in vna gurgite de Rocheston in eodem ten’ cū oib^o aquis aiſiamenſis exitib^o pſicuis lib^o tatib^o ⁊ ptinenoiis ad dcam gurgitem q̄libcūq, ſpectantib^o cū boſoīs granis ⁊ bruciſis ſup p’dictam ttram ſtantib^o ⁊ cum omib^o aliis ⁊ ſinglis ptn’ [⁊c.] vna cū lib^o a via eundi ⁊ redeundi p totā ttrā noſtrā vsq ad dcam gurgitem ideo integre plenarie [⁊c.] ſicut [⁊c.] in carta nrā eiſdem Ricardo ⁊ Thome inde confecta plenius continetur habend’ ⁊ tenend’ [⁊c.] impptuū. Ita quod nō nos p̄dici Ricardus Hount ⁊ Joĥes Raghit [⁊c.] aliquod jus [⁊c.] exigere vel vendicare poterimus [⁊c.] In cui^o rei testimoniū p’sentib^o ſigilla nrā appoſuim^o. Dat’ decimo die menſis ffebruarii anno dñi, m^occco^{mo}xxx^o et anno regni Rege Henrici ſexti nono.

Endorſed,

“Relaxacio Rio’ Hūt ⁊ ioh Raggyt facta
Ricardo Smythe ⁊ Tho Ketynge capel-
lanis de fferenbrok.”

To the deed were appended two ſeals—one repreſenting the Bleſſed Virgin and infant Saviour, with an adoring eccleſiaſtic beneath; round the edge, part of the legend remained, S · WALTERI · DE · [· · ·] ESON. The other ſeal bore the letter ‘I’ between two palm branches, and had no legend.

had never anything to do with Oſſory: The ancient eſtabliſhment of St. Brendan Finé on Brandon Hill, not far from Clonamery, is alluded to above; and now we find him venerated at Drumdelgyn, near Odogh (Ui Duach). The holy well at this place is very pictuřeſque; it is ſituated in a ſmall glen about two hundred yards from the church of Drumdelgyn, or Thornback:

an aſh tree of great age, now much decayed, overſhadows it, which, according to the tradition of the locality, grew from the ſtaff or *baculus* of the ſaint, which he ſtuck in the ground. The well is called Tubber-a-crin, i.e. fons ad arborē. The forgotten name of the ſaint has been preſerved in this fifteenth century deed.

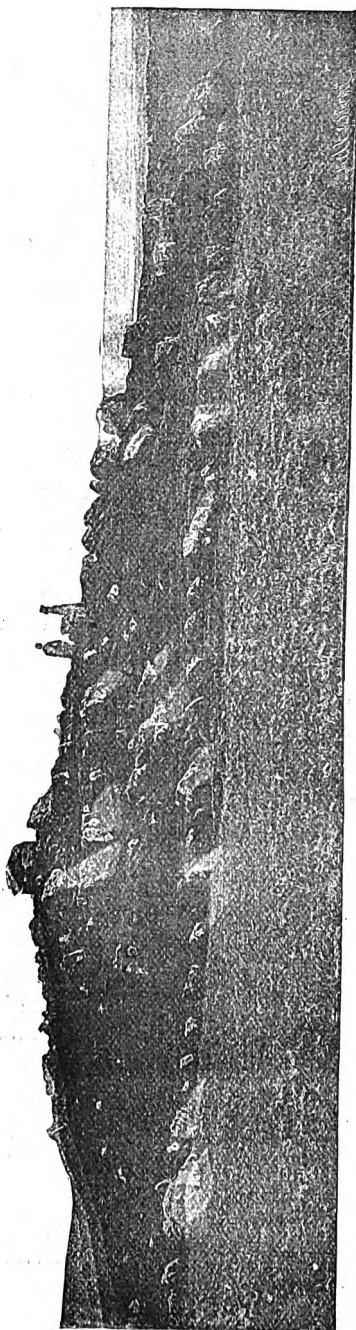


Fig. 1.—Dolman at Scragg, near Knockcroghery, Co. Roscommon, N.E. view.

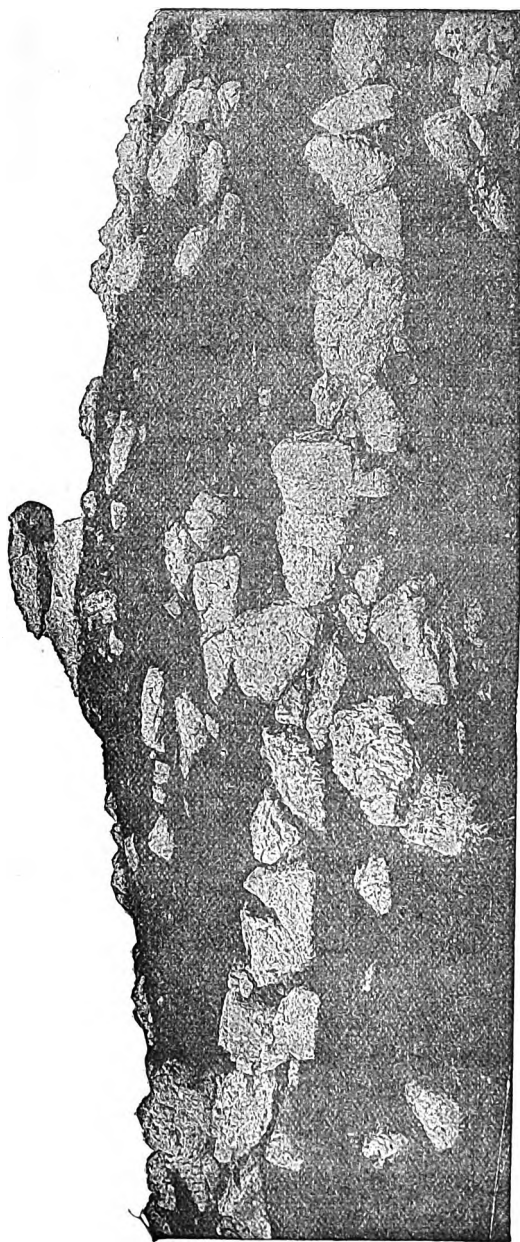


Fig. 2.—Dolmen at Skregg, near Knockcroghery, Co. Roscommon, N.W. view.

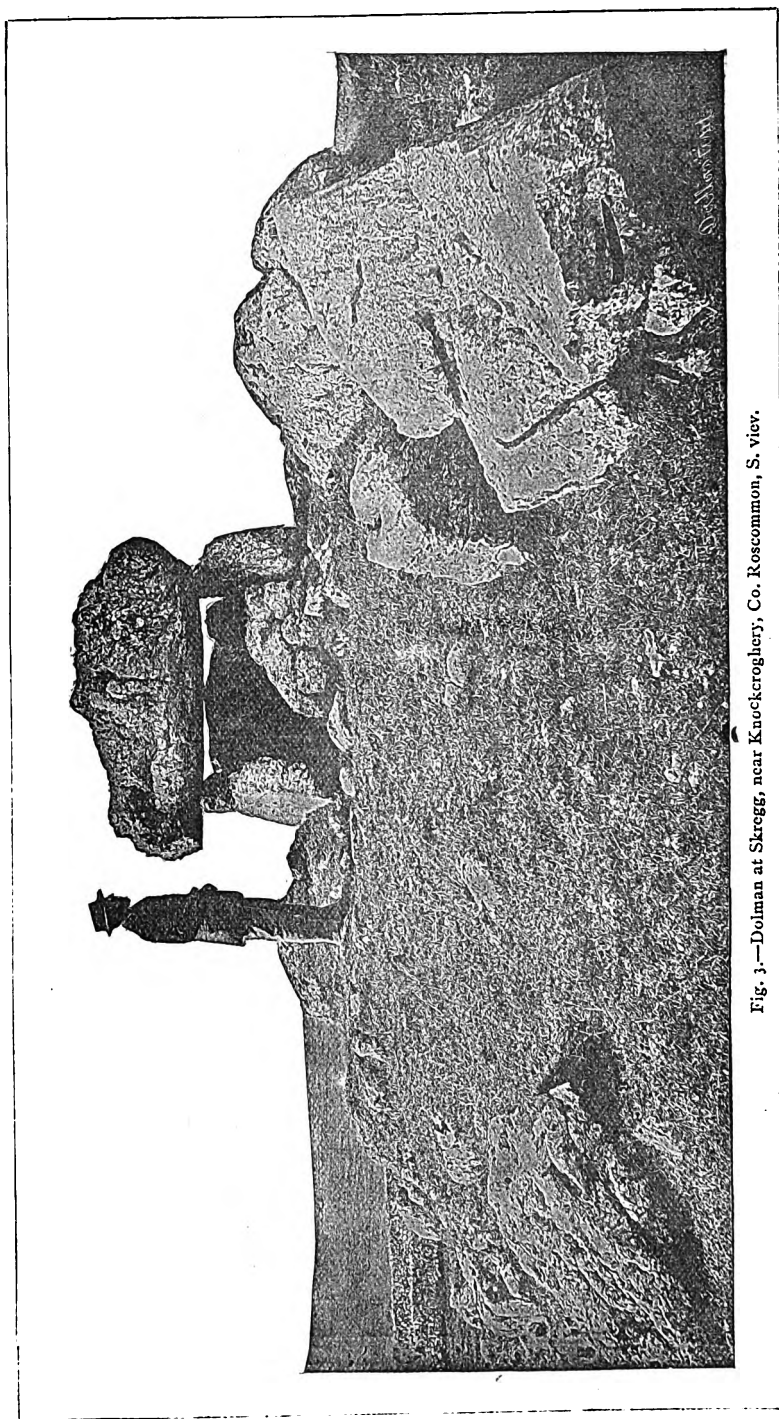


Fig. 3.—Dolmen at Skregg, near Knockcroghery, Co. Roscommon, S. view.

The Hon. L. Gerald Dillon sent a sketch-map and photographs, and the following note, of a remarkable megalithic monument on the townland of Scregg, not far from the town of Knockcroghery, Co. Roscommon:—

“This tomb or dolman occupies a hill of moderate height, which itself rises in ridges, almost like terraces, formed of large stones. The country is very stony around it, and the hill has many large detached stones all over it. The monument on the top of the hill is surrounded by an enclosure of large stones which is formed of straight lines, or nearly so, on three sides, and a slightly curved line of rather small and irregular stones on the S. W. side (magnetic). This side measures forty-three yards, and is seen in Fig. 1. The N. N. W. line measures thirty-three yards, is composed of large single stones, and is seen in Fig. 2. The S. S. W. side of the enclosure is twenty-four yards long, and is now a wall built on the line of large stones. The S. E. side measures thirty-five yards, and shows the remains of a line of stones which, at the south end, for about ten yards, is surmounted by a wall. The angles formed by these circling lines of stones are all different; the angle facing south being nearly a right angle. The top of the hill within these enclosing lines has the appearance of being partially a cairn or artificially formed tumulus, as there are stones under the soil everywhere in it; and the large stones on the surface are all detached; but the country around is very stony and rocky, and this rise may be natural.

“On the highest point of the mound, but by no means central in the enclosure, its site being only about ten yards from the S. W. angle, stands a perfect and very fine dolman or cromleac. The upper stone rests horizontally on three others on the N. E. and W. sides. On the south side is a smaller stone which does not occupy the entire width, and does not reach to the covering-stone, thus leaving a passage into the chamber. The extreme length of the covering-stone is 9 feet; its extreme width, 6 feet 10 inches; and extreme thickness, 2 feet 10 inches. The under surface is flat, and the height inside about 5 feet, and length 4 feet. About 9 yards in a southerly direction from this are what appear to be the ruins of another cromleac. The largest flat stone measures 6 feet 9 inches \times 7 feet 2 inches \times 6 feet 3 inches, lying as if fallen from its supports. Figs. 2 and 3 represent different sides of the perfect dolman; and in Fig. 3 may be seen the remains of the fallen megalithic structure. The country people have no particular name for this monument; they call it, as they do nearly all these dolmans throughout Ireland, ‘Leaba Diarmuid,’ *i. e.*, Bed of Diarmuid and Greane, in allusion to the Ossianic story of the flight of Diarmuid O’Duin with Greane, the beautiful wife of Fionn Mac Cumhal; one of those ‘beds’ having been constructed by Diarmuid wherever the pair stopped a night. Of course the monument now described is vastly earlier than the Ossianic period, and is prehistoric.”

Mr. Dillon also sent a photograph of a bronze leaf-shaped sword, with the accompanying note:—

“I send you a photograph of a bronze sword which was found by

some men employed in clearing the bed of the river here at Clonbrock, sticking straight up in the mud. It measures two feet and half an inch in length, and one inch seven-eighths across the widest part of the blade. The blade is bevelled off on one side from the centre to within about a quarter of an inch of the edge, after which the slope is less gradual. The haft was fastened to the tang by nine rivets, probably for the sake of ornament, as fewer would have sufficed for strength. Some of the rivets of bronze still remain in the holes. The people who found it were convinced it was a 'gold sword belonging to the people who lived in the castle,' near which it was found, and appeared surprised and rather incredulous on being told that there was not so great a superfluity of gold in the country even in those ancient days."

Mr. W. H. Patterson, M.R.I.A., contributed the following account of ancient sculptured stones at Maghera, county of Down:—

"The accompanying drawings represent four ancient sculptured stones, which I had an opportunity of examining, in the ancient churchyard at Maghera, in the county of Down.

"The early church at Maghera was founded by St. Donard, or Domangort, whose death is recorded by the 'Four Masters' under the year A.D. 506. The early name of the parish was Rath-murbhuilg (pronounced Ra-Murlough): a later name was Machaire-Ratha, from whence comes the modern Maghera. This place was the site of a round tower, of which the base still remains, just outside the enclosure of the churchyard:

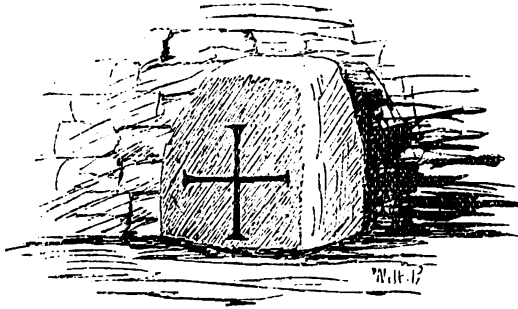


Fig. 1.—Cross-Inscribed Stone, Maghera.

the upper part of this tower was blown down about the year 1710, as recorded by Harris in his *History of the County of Down*, and he further says that after its fall it 'lay at length and entire on the ground, like a huge gun, without breaking to pieces, so wonderfully hard and binding was the cement in this work.' The ruins of a church occupy a central position in the graveyard, and measure 45 feet 9 inches in length, by 21 feet 6 inches in breadth. There is a flue-like passage all round this church in the walls near the ground-line-like that which exists in the

walls of the croft over Cormac's Chapel at Cashel, and the purpose of which has proved so puzzling to explain.

"Maghera parish is situated in the S. E. of the county of Down, on the shore of Dundrum Bay, and just underneath the lofty mountain, Slieve Donard, which takes its name from St. Donard, the founder of the church here. In pre-Christian times this mountain was called Sliabh-Slanga.

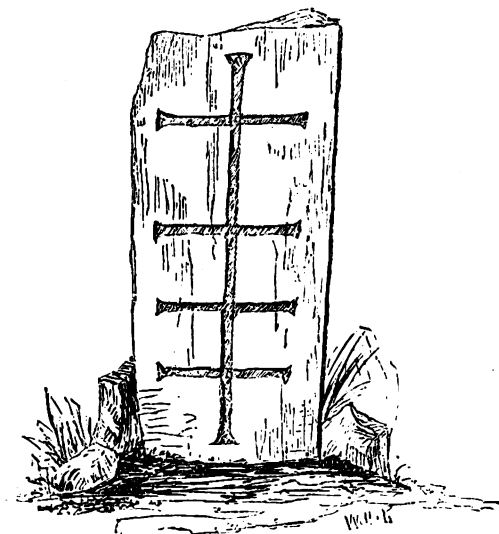


Fig. 2.—Four-armed Cross Slab, Maghera.

"The stone, Fig. 1, seems to be a boulder, with a cross cut on one of its faces; it has been built into the western gable of the now ruinous church, at the level of the ground-line, and projects somewhat from the wall; it would seem as if the builders of the last of several successive churches here had wished, for some reason, to preserve this stone, and also to make it a part of the structure. The stone measures about 18



Fig. 3.—Slab with Cross and Human Figure, Maghera.

inches high; the cross, which is rudely incised, measures 9 inches high, and the same wide.

"Fig. 2. represents a slab standing 3 feet above ground, and measuring 16 inches wide; the cross sculptured upon it is remarkable in having four cross arms upon the central stem at different heights. It appears to be very ancient: the lines are shallow and rudely cut, as though with very imperfect tools.

"Drawing No. 3 is that of a very curious elongated slab: it measures 3 feet 4 inches long by 7 inches wide; on the upper part is incised a cross of early type; lower there is a rudely-formed human figure, and a circular object a little above the head and to one side. The cross, figure, and circular object are formed by shallow lines.

No. 4 represents a small slab measuring 18 inches high, above ground, and 10 inches wide. The ornament consists of a well-formed Irish cross with circle. The cross is carved in relief, and this has been managed by

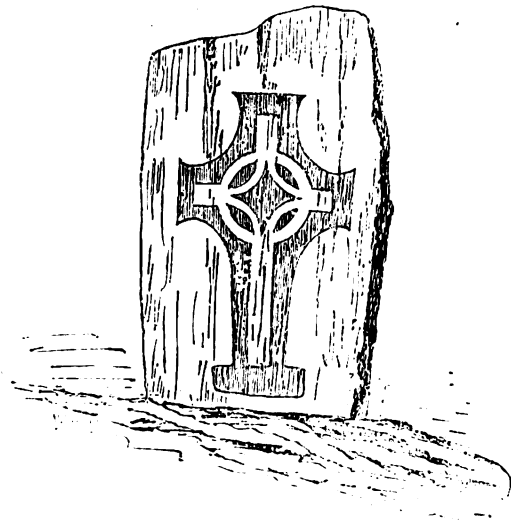


Fig. 4.—Cross Slab, Maghera.

the carver cutting a sunken space round the stem, arms, and circle of the cross. The cross itself, though actually in relief, does not project above the general surface of the stone. This arrangement will be understood by reference to the drawing. There are no inscriptions upon any of these stones."

The Rev. James Graves, by permission of the Marquis of Ormond, exhibited two documents, which, he said, were not only of interest in themselves, but also had seals appended to them of a class whereof very few are in existence, namely, of Irish Chieftains, as in this case, claiming to be Kings. The first document was a grant to the Cistercian Abbey of the "Vale of the blessed Saviour," or Duisk, of a charge or payment of eight pence lawful money of England on every plough working in his "dominion," by Donall Reagh Cavanagh MacMurrough, "Lord of the whole of Leinster," or, as the

legend on the seal had it, Rex. Lagenie. The charter was written on stout vellum, measuring 10 in. by $4\frac{1}{2}$ in. The writing was very much contracted, and, though faded by damp in some places, was otherwise in good preservation. The vellum was folded at the bottom, and a strip of the same material, $\frac{9}{10}$ -inch wide interlaced therewith, to which was attached the seal here figured;



Greater Seal of Donall Reagh Kavanagh Mac Murrough, King of Leinster;

the face of the seal was of dark green hard wax, and the back of white flaky wax, showing at the back the print of the knuckle by which it was pressed into the matrix. The seal was in good preservation, only wanting a small portion

at the top edge, and measured $2\frac{8}{16}$ inches in breadth. The shield, enclosed in a quatrefoil, was supported by two lions rampant regardant; at the top a demi-angel held the shield up with both hands; and another demi-angel below supported it with the arms held over the head. The shield had graceful scroll-foliage as a ground, and bore a lion passant with two crescents on base. The execution of the seal was good, and agreed with the style which prevailed at the period; and, if the matrix was wrought in king Donall's own "dominion," it showed an amount of good workmanship creditable to the native Irish of the time. It need hardly be stated that the term "Fuscus," included in Donall's name, answers to "Riabhach" (Reagh) of the Irish, both meaning "brown" or "swarthy." Donall Reagh Kavanagh was the son of Gerald, who died in 1431, the son of Art Oge, the son of Art More, the fourth in descent from Donall (the son of Dermot Mac Murrough, king of Leinster), surnamed "Cavanagh" *Caemham-ach*, i.e. *Caemhanensis*, from the place of his fosterage, *Cill-Caemhain*. Donall Reach is said to have died in 1474¹, but this charter proved that he was alive on the 3rd of April, 1475. The original was preserved, amongst the charters and deeds of the Abbey of Duisck, or Graigue-namanagh, in the Muniment Chamber, Kilkenny Castle. It was endorsed in a hand of the sixteenth century, "The Abay of Dusk," and, the contractions being extended, was as follows:—

"Sciant presentes et futuri ad quorum noticiam presentes mee litere uisu vel auditu peruenerint, Me Donaldum Fuscum Kevanach Mac Murchu dominum totius Lagenie concessisse ac dedisse diuine caritatis intuitu ac sacrosancte religionis optato, in honorem Dei Patris omnipotentis, semperque Virginis Marie, abbati monasterii beate Marie de Valle Sancti Salvatoris de Duffusque Cisterciensis ordinis Ossorienensis diocesis ac monachis ibidem Deo seruiantibus pro salute anime mee et predecessorum meorum², de me ac heredibus meis in infinitum descendentibus, in puram ac perpetuam elemosinam, octo

¹ There was another Donall Reagh in the Kavanagh pedigree, but he lived in the early part of the fourteenth century.

² "Heredibus" is here struck out, as if it was intended to write "et heredum de me ac heredibus meis in infinitum descendentium."

denarios quolibet anno bone et usualis monete Anglie a qualibet caruca arrante in dominio meo ad duos anni terminos videlicet quatuor denarios in quolibet festo sancti Michaelis Archangeli ac alios quatuor denarios in quolibet festo Pasche. Heredes meos, omnesque alios a me per lineam masculinam in dominio meo succedentes, predietos viii. denarios vt predicetur persoluendos obligo, ac predieto abbati et monachis, vt prescribitur do et concedo per presentes: et vt hec donacio et concessio inperpetuum sint valiture has literas meas siue presentem cartam sigilli mei maioris appencione corroborau, hiis testibus presentibus, videlicet domino Diarmicio Obolgy rectore de Carnbuada, Carolo ac Gereldo filiis antedicti Donaldi, Anlao Obolgy medico, Donaldto filio Odonis Ybren laico, Odone Offeraly, Cormaco Obriyn, Magonio Obriayn, Willielmo M'alvaird clericis Fernensis diocesis, et aliis quam pluribus. Datum apud Iniscorthy tercio die mensis Aprilis anno domini m^occcc^olxx^o v^{to}."

That the seal appended to this grant was the regal seal of Donall Reach Kavanagh is evident by the terms, "I have corroborated these my letters or present charter by appending thereto my greater seal." And the legend round the verge of the seal fully bears out this:—

SIGILLUM · DONALL · MEICMVRACHA · DA · REGIS · LAGEIE.

"The seal of Donall MacMurchada, King of Leinster."

On the seal the cognomen Reagh is omitted, as also Kevanach, both of which are given in the charter. The charter was dated from Iniscorthy, in the county of Wexford. The Leinster of which Donall claimed to be king was not co-terminous with the Province, but at most embraced the counties of Wexford and Carlow, and part of Wicklow up to Arklow.

The grant of 4*d.* from each plough "in dominio suo" served incidentally to show that agriculture extensively prevailed therein; otherwise the grant would be futile. It was to be observed also that two of his sons were witnesses to the charter, "Carolus" and "Geraldus," "sons of the aforesaid Donall." In the Kavanagh pedigree but three sons were mentioned—Art Boy, Gerald, and Maurice an equivalent of Murrogh: to these must be added Carolus or Cathal. Donall had also a daughter called Sabh, Sawe, or Sabina, who was

married to James, son of Edmund Mac Richard Butler. That there were intermarriages between the Kavanaghs and Butlers at an earlier period was not stated in any of the pedigrees of the families; but the "Four Masters," under the year 1452, mentioned that James, fourth Earl of Ormond, then Lord Justice of Ireland, "marched to meet the Clanna-Neill, and caused Henry O'Neill to put away the daughter of Mac William Burke, . . . and to take back to him again his own lawfully-wedded wife, the daughter of Mac Murrough, *and the Earl's own step-sister.*" This would infer a second marriage between the widow of James, third Earl of Ormond, and Mac Murrough. Of the fact that there was affinity in the *second, third, and fourth degree* between this Sabh Kavanagh and James Butler, the son of Edmund, the son of Richard, second son of James, third Earl of Ormond, there can be no doubt, for it is mentioned in the Papal Rescript dispensing with the same on their marriage. A sister of this same James Butler was married to Murrough Balloch, "king of Leinster," who died in 1511. Sabh Kavanagh received Letters of Denization, dated 7 Edw. IV. (A. D. 1467), which was probably the date of her marriage with James Butler; she died in 1508. The issue of this marriage was Piers Butler, afterwards eighth Earl of Ormond, and one of the contracting parties in the next document to be exhibited: the other contracting party was Maurice (Murrough) "principal lord and captain of his nation, who now is commonly called Mac Morohowe." It was dated the 28th August, 1525, fifty years after the charter granted to the Abbey of Graiguenamanagh by Donall Reagh, grandfather (on the mother's side) of Piers Butler. This Murrough Kavanagh Mac Murrough was the son of Gerald, the son of Donall Reach, whose claim to be king of Leinster was not relinquished by either his son or his grandson, and it was a curious fact that Murrough confirmed this treaty by appending to it the identical seal of Donall Reach. The matrix remained unaltered, and it was significant that it should have been thus handed down without change, and be used to confirm this very interesting agreement between the Head of the Butlers and the

“King of Leinster.” The document, all contracted words being extended, was as follows:—

“*Hec Indentura facta xxvii^o die Augusti Anno Domini m^o.cccc^o.xxv^o.*, et Regni inlustris Regis Henrici Octavi xvij^o. inter nobilem virum Dominum Petrum le Butler Comitem Ormonie, ex vna parte, et Mauricium Kevanagh principalem Dominum ac Capitaneum sue nacionis, qui nunc Macmorohowe vulgariter nominatur, ex altera parte, Testatur quod predictus Comes et Mauricius volentes hinc inde infallibiles fore amicos de cetero in futurum fecerunt inierunt atque promiserunt perpetuam pacem inter se inviolabiliter absque fraude vel collusione observare. Et etiam quod adiuverant et defenderent se contra quoscumque committentes vel committi volentes eisdem vel alteri eorum infuturum iniurias gravamina vel dangeria; debita fidelitate et legeannciis suis Domino Regi et heredibus suis Regibus Anglie et eorum Locumtenentibus siue Deputatis terre sue Hibernie semper salvis. Ac etiam quod predictus Mauricius remisit relaxavit ac omnino pro se heredibus siue successoribus suis imperpetuum quietum clamavit prefato Comiti et heredibus suis totum ius titulum accionem interesse siue demandam que vnquam habuit habet siue quouismodo in futurum habere poterit in dominio manerio et castro dicti Comitis de Arcloo, nec non in villa portu et terris eidem manerio et castro adiacentibus, videlicet, Touhe Cole Conyn, Touhe Coyl negloragh, et Thouhe Moyalyn. Ita quod nec prefatus Mauricius nec heredes nec successores sui nec aliquis alius nomine eorum aliquod ius titulum accionem siue demandam aut interesse in predicto dominio manerio castro villa portu et terris predictis exigere vel vindicare poterit siue poterint in futurum set ab omni juris remedio sit et sint totaliter et omnino excusi per presentes imperpetuum. Demum prefatus Comes volens vt securius dictus Mauricius posset evitare dampna et pericula sibi multociens occurrancia siue contingencia dedit eidem Mauricio cum vxore et filiis eius quod habeant liberum ingressum et egressum castri siue manerii sui predictorum nec non licenciam ibidem expectandi et commorandi quociens talis evenerit necessitas durante vita ipsius Mauricii. Preterea prefatus Comes dedit concessit et hac indentata carta confirmavit eidem Mauricio durante vita sua pro bono ac fideli servicio et auxilio suis eidem Comiti imposterum impendendis dimidiam partem omnium reddituum seruiciorum et custumarum tam piscium et lignorum quam aliorum emolumentorum proficuum et advantagiorum crescentium siue proveniencium dicto Comiti in eadem villa sua de Arclo siue in portu eiusdem a festo sancti Michaelis Archangeli proximo futuro post datum presentium; feodis stipendiis proficuis et advantagiis que constabularius dicti castri siue manerii consueverit habere et levare sibi pro officio suo exerceendo dumtaxat exceptis, nec non tota ac integra custuma tabularum trabium et aliorum meremiorum, cum altera dimidia parte

integra dictorum reddituum seruiciorum et custumarum tam piscium et lignorum quam aliorum emolumentorum avantagiorum et proficuum, vt predictum est, eidem Comiti semper saluis et reservatis. Ac eciam postmodum predictus Comes dedit concessit et ad firmam tradidit eidem Mauricio durante vita sua predicta omnia dominia redditus servicia fines amerciamenta forisfacturas caynes ac omnia alia proficua et avantagia que debentur eidem Comiti ratione dominii sui in Thohe Coyle-conyn, Thohe Coyle-negerah, et in Thohe Moyalyn, reddendum inde annuatim idem Mauricius eidem Comiti heredibus siue assignatis suis ad quodlibet festum Sancti Michaelis Archangeli decem martas et sex vaccas. Premiso semper quod dictus Mauricius nec aliquis alius pro se imponet super dictas terras de Thohe Coyle-conyn, Thohe Coyle-negerah, et de Thohe Moyalyn aliquos Scoticos siue Galloglaghis durante vita sua nec eciam imponet super dictam villam de Arolo aliquam imposicionem siue Coynyew¹, set sit libera ab omni tali exaccione donec vnus integer annus a festo sancti Michaelis Archangeli proximo post dictorum presencium confectione fuerit completus et finitus. Et quod completo illo anno predictus Mauricius habeat de cetero durante vita sua licenciam sessendi et imponendi prima nocte cuiuslibet adventus sui ad eandem villam xxiii^{or} pedestres tantum super inhabitantes ejusdem ville pro refeccione illius qualibet prima nocte et non vltra, proviso eciam quod prefatus Comes habeat wrekom maris si quid ibidem acciderit semper. Item prefatus Mauricius inter alia convenit et compromisit quod si aliqua controversia siue discencio abinde insurgat inter prefatos Comitem et Mauricium vel si contingat quod sit guerra inter eos quod tunc predictus Mauricius non exigit nec capiat aliquod interesse siue possessionem occasione illius controuersie discencionis vel guerre aut occasione discordie siue alicuius ingratitudinis, in predictis manerio, castro, villa, portu, redditibus, serviciis, custumis, et in ceteris premissis nec in aliqua parcella eorundem aliter quam in premissis exprimitur. Ac eciam prefatus Mauricius per presentes firmiter compromisit invenire sufficientem securitatem a domino Deputato dicto Comiti facendam pro solucione illarum octoginta marcarum quas idem Mauricius solet recipere in Scaccario Domini Regis in Hibernia eidem Comiti et heredibus suis durante vita ipsius Mauricii, si idem Mauricius non accompleuerit et absque aliqua contradictione aut fraude non obseruauerit omnia et singula premissa aliquo tempore durante vita sua. Et eciam vult et concedit per presentes forisfacere eidem Comiti illas octoginta marcas quas solet idem Mauricius levare et recipere de inhabitantibus comitatus Weisford, et invenire sufficientem securitatem a Seniscallo et Justiciario Comitatus predicti de reddicione et solucione predictae summe octoginta marcarum eidem Comiti aut ejus heredibus, si idem Mauricius in aliqua premissorum con-

¹ CASH = tributum.

tradixerit, ut predictum est, durante vita ipsius Mauricii. Et ulterius tam pro observacione premissorum quam pro pacifica tradicione ipsius manerii castri ac ceterorum premissorum in manus dicti Comitis aut heredum suorum post mortem dicti Mauricii, dedit, provt per presentes dat, nobilem virum dominum Geraldum Comitem Kildarie nunc Deputatum Domini Regis in Hibernia, Senescallum et Justiciarium Comitatus Weisfordie, Ricardum Poer, Edmondum duff m^cDonogho, Macoodo et suos filios et fratrem Teygo, Macdaveyes et suos consanguineos, O Moroghow et Donaldum O Moroghow, Willielmum M^cteyg et suos consanguineos, filios Geraldi Kevanagh, filios Dermicii Kevanagh, filios Bernardi Kevanagh, M^ckihoo, Okerroll, Omoro, Obrin pro omnibus suis consanguineis, Episcopum Fernensem et suum Clerum, Guardianum et ceteros fratres de Ineskorthie cum tota sua religione, in fideiussores et Slantye. Et quod idem Mauricius deinde in futurum non denegabit prestare eidem Comiti tot et tantas securitates fideiussores et iuramenta pro tuta observacione premissorum que et quantas desiderabit idem Comes. Item partes predictae in maiorem fidem et firmitacionem omnium premissorum Sanctam Crucem de Oughterlawn cum diuersis aliis sacrosanctis Dei Evangeliiis corporaliter siue personaliter prestiterunt et iuraverunt. In quorum omnium et singulorum premissorum confirmacionem dictus Mauricius huic parti huius indenture penes dictum Comitem remanenti sigillum suum apposuit. Datum die et anno supradictis."

Endorsed

"Indenture

A lease of
Ardcloo
to M^cMurchowe "



This document was written on a sheet of vellum measuring $13\frac{1}{2}$ inches by $17\frac{1}{2}$ inches, indented at top. There were two imperfections in the parchment, which evidently occurred in the preparation of the skin as they caused no lacuna in the writing, which was carried across from edge to edge of each. The bottom had a portion folded up, and a strip of parchment 1 inch wide, interlaced in the fold, to which was affixed the seal, of which some portions were broken off and lost. The impression was in fine hard red wax, backed by white flaky wax, which latter showed the indent of the knuckle at the back, by which it was pressed into the matrix. The impression, which was that of the "sigillum majus" of Maurice's grandfather, Donall Reagh, retained the shield complete, also one of the lions at the left side, the angel

below, and part of the other angel above. The word "Siggillum" of the legend was perfect, and of the remainder only the lower part of the letters of "Donall," and of the "M" in "Meic" survived. The seal was an impress from the identical matrix used by Donall in 1475, and, in so far as it remained, was much sharper than the earlier one. It had not been thought necessary to engrave this imperfect impression of the seal.

This most interesting record was preserved amongst the priceless Ormond Manuscripts, for, being that part of the Indenture sealed by Mac Murrough, it remained in the keeping of Earl Piers, and so had come down to us. The corresponding part of the Indenture sealed by the Earl was, no doubt, delivered to Mac Murrough, but was non-existent. Piers, Earl of Ormond, had also his "greater seal," and perhaps it might have been used to confirm this document. An example of this seal, almost regal in its fashion, and finely executed, remained attached to a document in the Muniment Room, Kilkenny Castle. It was the seal of the Earl as Lord of the Liberty of Tipperary.

In this treaty the two "potentates" declared their agreement to be sure friends thence and for ever, and that there should be perpetual peace inviolably, and without fraud or collusion, between them. They were to help each other against anyone causing injury or danger to either; saving, however, their fidelity and allegiance to their Lord, the King of England, and his Lieutenants or Deputies of his land of Ireland. Mac Murrough, though claiming to be king of Leinster, acknowledged the king of England as Ard Righ of Ireland. Next came a covenant on the part of Mac Murrough which somewhat controverted this acknowledged supremacy: Earl Piers' ancestor, Theobald Fitz Walter, had been granted Arklow and the territory round it by Henry II., and had built a strong castle there, founded a town, granted lands and privileges to a monastery¹, and

¹The foundation charter is given in the *Monasticon Anglicanum*, from the original preserved in the Cotton Collection, British Museum: "Theobald Fitz

Walter Butler, of Ireland, the son of Herveus Fitz Walter, grants to God, the Blessed Mary, and the Monks of the Cistercian Order from the Abbey of

exercised all the rights of possession. But here was an indication that the "king of Leinster," three hundred years after, still made claim to that land. Mac Murrough agreed, "for himself and his heirs and successors for ever, to remit, release, and quit claim to the said Earl and his heirs, all right, title, action, interest, or demand which he had, or by any means in future should have, in the said Earl's lordship, manor, and castle of Arcloo; likewise in the town, port, and lands adjacent to the same manor and castle, vizt. Thouhe Coyleconyn, Thouhe Coyl-negloragh¹, and Thouhe Moyallin." But although thus taking pains to secure himself against this claim of Mac Murrough on Arklow, the Earl does not exclude therefrom his Irish ally entirely: "In consideration of the many dangers and evils oftentimes occurring to him, he grants Mac Murrough, his wife, and sons free liberty of entry into the said castle and manor, and permission to remain there, during the life of the said Mac Murrough; and besides grants him for his life, for the good and faithful services paid, and to be hereafter paid, to the said Earl, a moiety of the rents, services, and customs as well of fish as of timber, accruing to the said Earl, as well in his said town of Arclow as in its port, only excepting the fee, stipends, profits, and

Furness, all his lordships (omnia dominica mea) of Arklow to the south of the river; the burgageries on the same side of the river; and so to the land of Adam the Englishman, and of John de Pencott; also all the shore with the salt marshes of the said land, as far as the land of Maurice Fitz Maurice, with the wreck of the sea; and the fishery and hunting as far as the said land extended; and also with *all the Irishmen pertaining to the said land, with all their followings and cattle* (cum tota sequela eorum et cum omnibus catallis suis)."

¹ In the final enumeration this denomination is given thus: "Thohe Coyl negloragh." These denominations give the extent of the Lordship of Arklow: "coyl" means "wood"; "Moy," in Moyallin, means "a plain"; "Though," "Tiouhe," is tuath, a lordship or country, and, as applied to the three denominations, indicates large districts. That Arclow, the earliest possession of Theobald Fitz Wal-

ter, in Ireland, was a feudal Barony there can be little doubt; but Theobald having been created "Pincerna Hibernie"—Lord Butler, of Ireland, the territorial title of Lord of Arclow was not used; just as the Earl Marshall, his contemporary, who was Lord of all Leinster, not to speak of his English Lordships, never used any of those titles, and was always designated by that of Earl Marshall alone. The Barony of Arklow was recognised by the Crown in the seventeenth century as one of the titles of the Butlers. The Duke of Ormond always claimed it, and he was so styled by heralds, and in Patents from the Crown. It seems strange that this Barony should have been recently conferred on the Duke of Albany, his Royal Highness having been created Baron of Arklow in Ireland. It is true it was given in a former generation to the Duke of Sussex; but at that time all the titles of the Ormondes were held to have been forfeited by the second Duke of Ormond.

advantages which the Constable of the said Castle and Manor was wont to levy and reserve to himself as of his office, and also excepting the entire customs of boards, beams, and other timber, and the wreck of the sea; and besides he granted, and to farm let, to the said Mac Murrough all the rents, services, fines, forfeitures, coynes, due to the said Earle by reason of his Lordship in Thohe Coyl-conyn, Thohe Coyl-negragh, and Thohe Moyalyn, at a yearly rent of ten steers and six cows, provided always that neither the said lands, nor the said town of Arclo, shall have imposed on them any Scots or Galloglasses, or any imposition or Coigny for one whole year from the feast of St. Michael the Archangel, next after the date of the indenture; but, that year being completed, Mac Murrough was to have liberty during his life, on the first night of each time of his coming to the said town, to cess twenty-four footmen upon the inhabitants thereof, and not more." To this was added a proviso that, in case any dissension, or quarrel, or war, should arise between the contracting parties, or that Mac Murrough should behave "disagreeably," that then all these grants and advantages should be annulled and forfeited. Then came another item in the agreement, which proved that Mac Murrough at this time continued to receive the black mail, or rent from the Exchequer in Ireland, amounting to eighty marks annually. The payment of this subsidy out of the Exchequer of our Lord the King in Ireland to the King of Leinster dated back, at all events, to the reign of Edward III. The Close Roll of the third year of Richard II., No. 5, facie, contained the following record of the grant of eighty marks to be paid out of the Exchequer to Art Mac Murrough, "*Sue nacionis Capitaneus*," in the same manner as it had been paid to Art's ancestors in the time of Edward III. This record was as follows:—

"Pro Art M^cMurgh. Memorandum quod decimo nono die Octobris Anno predicto de avisamento Justiciarii Thesaurarii et Custodis Magni Sigilli domini Regis et aliorum de Consilio domini Regis in terra sua Hibernie Art M^cmurgh sue nacionis Capitaneus admissus fuit ad pacem domini Regis, ipseque tactis sacrosanctis euangeliiis jurando promisit et manucepit de se bene gerendo erga dominum

Regem ac pacem suam et fidelem populum suum et ad insurgendum cum domino Rege in auxilium gubernacionem et defensionem partium Lagenie et fidelis populi sui ibidem contra quoscunque inimicos et rebelles domini Regis cum necessitas id exposceret, ne non ad diligentiam suam circa salvam et securam custodiam communium viarum inter Cathirlagh et Kilkenniam adhibendam quo minus dampnum aut malum aliquod fidelibus ligeis domini Regis per easdem vias sepius transeuntibus juxta posse ipsius Art nullatenus inferatur. Et super hoc idem Art petens a domino Rege quatuor viginti marcas annuatim nomine feodi sibi solvi prout antecessoribus suis inde a tempore domini Edwardi nuper Regis Anglie, avi domini Regis nunc, solvi consueverint, dicti Justiciarius Thesaurarius Custos et alii de Consilio domini Regis predicto nolentes consentire quod dicte quatuor viginti marce prefato Art nomine feodi pro eo quod ipse dictum feodum penes dominum Regem forisfecit, set nomine rewardi pro bono servicio suo domino Regi impendendo quamdiu domino Regi placuerit, solvantur, licet dictis antecessoribus suis de quatuor viginti marcis nomine feodi ut premittitur satisfactum fuisset, nunc per ipsos predictos Thesaurarium Custodem et alios de Consilio domini Regis predicti concordatum existit quod ipse Art quatuor viginti marcas annuatim a dato presencium ad Scaccarium domini Regis Hibernie videlicet quolibet quarterio anni viginti marcas, scilicet decem marcas inde ad medietatem cujuslibet quarterij et alias decem marcas in fine cujuslibet quarterij anni, pro bono gestu suo penes dominum Regem quamdiu domino Regi placuerit nomine rewardi habeat et percipiat. Et quod breve domini Regis dirigatur Thesaurario et Camerario de Scaccario ipsius domini Regis in Hibernia ad easdem quatuor viginti marcas prefato Art in forma predicta liberandas et solvendas. Et super hoc mandatum est Thesaurario et Camerario de Scaccario domini Regis in Hibernia quod eidem Art dictas quatuor viginti marcas in forma predicta de Thesaurario Regis liberent. Teste prefato Justiciario apud le Mone xix. die Octobris."

The form of this instrument reminded one of the treaty above given, for it recorded that Art had been received into the peace of our Lord the King, and having touched the Most Holy Gospels, had by oath promised and engaged himself to be of good behaviour towards the King, and his peace, and his liege people, and also to rise up with the King in aid of the government and defence of Leinster against all enemies and rebels whatsoever, and to afford safe and sure guard of the common roads between Carlow and Kilkenny, so that no loss or injury

be incurred by the faithful lieges who have frequently to travel by the said roads. This subsidy of eighty marks to be paid half-quarterly by ten marks at a time.

This subsidy continued still to be paid out of the Exchequer, and Murrogh engaged to hand it over to the Earl in case all these covenants were not fulfilled without fail or fraud during his life; and he promised to give sufficient security for this to the Lord Deputy of Ireland. Mac Murrogh also agreed to forfeit to the said Earl those other eighty marks which he was accustomed to levy and receive from the inhabitants of the county of Wexford, and to find sufficient security to the Seneschal and Justiciary of the said county¹ to pay over the same, should there be any "contradiction" of the aforesaid covenants during his life; and finally to secure the fulfilment of the aforementioned covenants; and, after his death, the peaceable delivery of the said manor, castle, and other premises into the hands of the Earl or his heirs. Mac Murrogh gave, "in fidejussores et Slantye²," the Earl of Kildare, then Lord Deputy of Ireland; the Seneschal and Justiciary of the county of Wexford; Richard Poer; Edmund duff M'Donogh; Macoodo and his sons and his brother Teig Oge; Macdavey and his kindred; O Moroghow and Donall O Moroghow; William Mac Teig and his kindred; the sons of Gerald Kevenagh; the sons of Dermot Kevenagh; the sons of Bernard Kevenagh; M'Kihoo; O Carroll; O More; O Brien for all their kindred; the Bishop of Ferns and his clergy; and the Guardian and the other brethren of Inescorthy with all his community; and in addition, Mac Murrogh engaged that he would not refuse in future to provide so many and such other securities for the firm observance of the premises as the said Earl should desire. The parties to the treaty, for the greater faith and confirmation of the same, took their oaths corporally, touching the Holy Cross of Aughterlawn, together with divers other

¹ Wexford was still at this time a Liberty, with its Seneschal (instead of Sheriff under the king) and Justiciary appointed by the Lord of the Liberty. That it paid tribute to Mac Murrogh is here proved.

² SLÁNA SLANAO is Irish for securities: SLÁINTE means security; fidejussores were securities bound by oath. The use of Slantye, the Irish equivalent, is very interesting here.

most holy Gospels of God. Finally, Mac Murrough confirmed the part of the indenture which was to remain in the keeping of the Earl of Ormonde with his own seal, using, as before observed, the unaltered matrix of the greater seal of his grandfather Donall for that purpose.

It seemed at first impossible to identify the sacred relic—"the Holy Cross of Aughterlawn"—on which contracting parties swore in confirmation of the treaty; but the Dean of Armagh had furnished him with extracts from the Primatial Registers, which prove beyond question that *Aughterlawn* is another name for the Cistercian Abbey of Holy Cross, in the county of Tipperary, and that the place received its religious designation from the portion of the True Cross which Donall O'Brien, King of Limerick, honoured when he founded the monastery there:—

"In the Register of Primate Octavian del Palacio is entered an Appeal to Pope Alexander VI. of John Troy, Abbot of Mellifont, against John Dure, Abbot of Holy Cross, which, as a preliminary step, was read in the Primate's presence, in his chapel of Termonfeaghyn, on the 11th of November, 1493, and thereupon entered in the Archiepiscopal Register. In this he states: "Ego frater Johannes Troy Abbas monasterii beatissime Virginis Marie Mellifontis ordinis Cisterciensis Armachane diocesis dico et allego et in hiis scriptis animo et intentione provocandi et appellandi propono quod cum fuerim et sim vir bone vite, fame laudabilis et conversationis honeste in ordine regulari Cisterciensi professus, abbatialemque dignitatem predicti monasterii Mellifontis juxta exigentiam regule ordinis predicti canonice assecutus . . . Nichilominus tamen venerabilis pater Johannes Dure asserens Abbas monasterii Sancte Crucis alias de Oghtirlawnde ejusdem ordinis Cisterciensis diocesis Cassellensis, pretensus ordinis nostri predicti in Hibernia reformator, michi contra regulam et regularem disciplinam nostri ordinis supradicti sub inobedientie et omnium aliarum que michi inferre potest censurarum penis, ordinis nostri predicti hactenus observata forma et observancia eversa et infirmata, quemdam fratrem Thomam Hervy, monachum meum et dicti monasterii, vagando in apostasiam lapsum, cui sine mea licencia et voluntate curam et regimen monasterii de Commur (now Comber, in the county of Down) ejusdem ordinis commisit, ipsumque a mea jurisdictione exemit, et cum eodem fratre Thoma super criminibus et excessibus dispensavit, firmiter mandavit ut eundem fratrem Thomam ad pristinum statum in monasterio meo predicto sine aliqua regularis discipline correctione contra religionis predictae formam admitterem, et ut gubernatore dicti monasterii de Commur honorifice pertractarem, &c.

"Regist. Octaviani fol. 134b."

In the Liber Niger, or Register of Primate George Dowdall, 1540, I find at p. 80 the following:—

"Certificacio quoad impletionem pœnitentiæ injunctæ.

“Quidam Heneas M^cmechaill, laicus Armachane diocesis, comparuit exponens seu certificans eundem Dominum, quod adimplevit pœnitentiam sibi injunctam per magistrum Edmundum, Decanum Armachanum ac Custodem spiritualitatis et spiritualis jurisdictionis Ecclesiæ Metropolitanæ Armachanæ, sede ibidem tunc vacante, et non plene consulta, Anno Domini 1543, modo quo sequitur: Ex eo quod dictus Eneas, spiritu maligno inductus, jugulavit suum proprium filium.” It then goes on to recite all the pilgrimages he had made to the principal penitential stations in Ireland, of which one was Skeillg Meghill in patria M^cCathire-morr:—“Item, Arayn Nenaw [Αῖα να νᾱεμῆ]; Purgatorium S. Patricii apud Loughdirge in patria Ydonyll,” &c.; and towards the close—“Item *Sanctam Crucem apud Woghterlawan in patria Comitæ Ormond*; Item, Carrek Caissell” [Rock of Cashel], &c.

NOTES AND QUERIES.

Sacramental Certificate.—"We, the Minister and Church Wardens of the parish of Drumglass, in the barony of Dungannon and Co. of Tyrone, do hereby certify that W^m. Jones, Esq^r., now Provost of Down, did, on Sunday, the sixteenth day of May last before the date of these presents, immediately after Divine Service and Sermon, receive the Sacram^t of the Lord's Supper in the Parish Church of the said parish according to the usage of the Church of Ireland. Witness our hands the second day of July, 1714."

MS. Legal Note Book of Andrew Carmichael, sometime Provost of Dungannon.

Lappers' Certificate.—"We, the undernamed Inhabitants of the Co. of Tyrone, being either Weavers, Bleachers, or Dealers in Linnen Cloath, do hereby certify that we are very well acquainted with W^m. Holms, of the parish of Donoghmore and County aforesaid, Dealer in Linnen Cloath, and that we, and every one of us, know him the s^d W^m. Holms to be very well skilled in the making and bleaching Linnen Cloaths, and sufficiently qualified to observe and prevent the frauds and abuses committed in making and bleaching Linnen Cloath; we further certify that the above-named W^m. Holms is a man of a fair Character, of good reputation in his dealings, and fit and proper p^{son} in our humble opinion to be appointed a Public Lapper. Witness our hands this first day of February, 1719."

MS. Legal Note Book of Andrew Carmichael, sometime Provost of Dungannon.

J. CARMICHAEL-FERRALL.

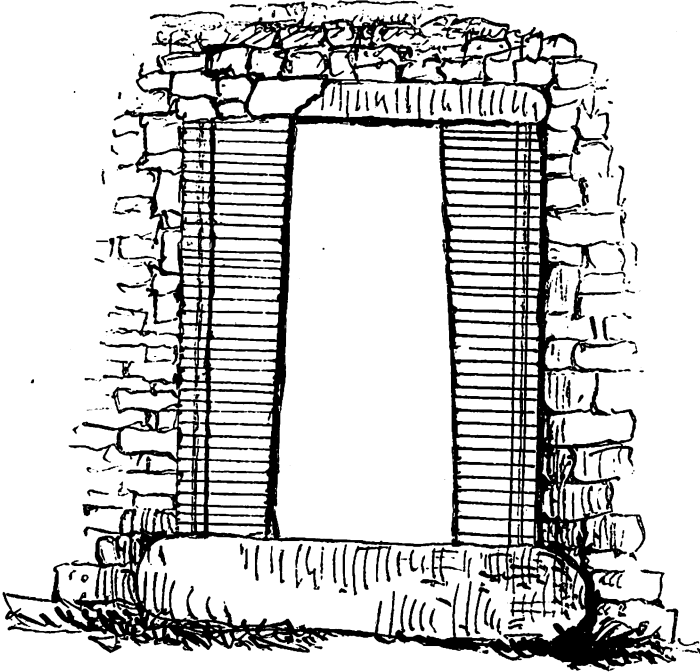
Andrew Carmichael.—"Wanted particulars concerning the parentage, place of birth, and descent of Andrew Carmichael, living in Killyleagh, Co. Down, for 9 or 10 years previous to 1702, under the protection of the Hamiltons; married to Anne Montgomery, 1701, by Rev. Ja^s. Bruce of that place; was subsequently Provost of Dungannon, where he died 1758, leaving two sons and a grandson, son of his eldest son James; John, 2nd, was in Church of Ireland, curate at St. Peter's, Drogheda; Hugh, 3rd son, barrister-at-law, living at Spamont, n^r Stewartstown, died 1776."

Samuel Carmichael.—"Wanted particulars, as above, concerning Samuel Carmichael, Acting Clerk of the Peace for Province of Leinster at Carlow in 1793."

J. CARMICHAEL-FERRALL.

Clone, near Ferns, Co. Wexford.—Here there are an ancient church and pillar-stones. In its west gable the church has a cut stone doorway 7 feet high, 3 feet wide at bottom, narrowing to 2·5 feet at top:—The lintel is a large flag, now cracked across; while as a foundation there is a massive slab of stone. On each side of the doorway there is a moulded perpendicular architrave of the greenish tuff of the neighbourhood. Some of the fine even-grained varieties of these tuffs split with facility into thin flags, which were used in the jambs of the doorway. The tuff is of such a friable nature that it is now considerably weather-worn; and

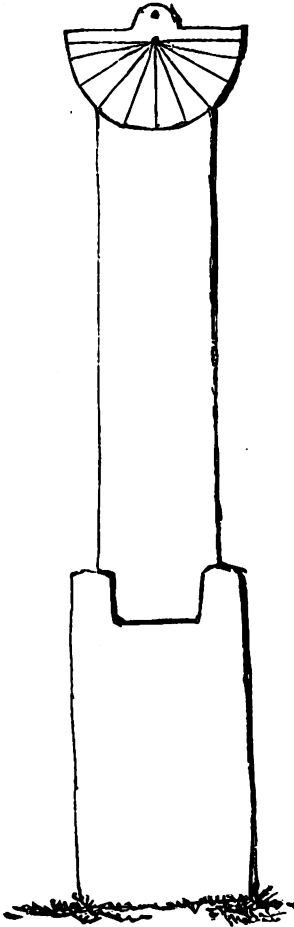
although there are traces of carved work, its exact nature cannot now be ascertained: high up, a little to each side above the doorway, are protruding carved heads.



West Doorway, Clone Church.

Pillar-stones.—The “Clone crosses” are found on a small mound adjoining the church. They were once standing stones, but are now tossed about. On one is a common form of an old Irish cross, while a second is not a cross but an ancient sun-dial. This pillar-stone and its socket both lie dismantled on the mound.² The latter is a block 3 feet long, while the stone forming the sun-dial is 5 feet in length, having above a half-circle 10 inches in diameter, which is divided into 20 degrees. The holes in the smaller half-circle above the dial were cut, one perpendicular and the other at an acute angle, so that a straw or switch, bent at an angle by having its ends placed in the holes, would throw the sun’s shadow on the dial. Somewhat similarly constructed dials have been observed in the county Kerry, as at Kilmackelloge; those, however, are cut on horizontal surfaces. This church and the pillar-stones seem worth looking after. At present very little or no care is taken of them; and it would seem as if a part of the church was pulled down to procure stones to build the new wall around it. The church door is of a very uncommon form, and it is a pity it is not preserved.

Bannow Standing Stone, Co. Wexford.—This stone, also called the "Long Stone," is on the hill, a little northward of Carrick-on-Bannow church, and in old times, before this church was built, it was the principal



Ancient Sun-dial, Clone.

circular, or nearly so; the moat is circular also, and its north margin coincides with that of the liss. Such a combination of a moat and liss is not common in Ireland, for when they are combined the former usually is surrounded by the latter. I have, however, found a moat in the north of the county similarly built, that of Loggan in the manor of Wingfield. In the S.-E. rampart of Loggan moat urns were found; they should be looked for in Rathgorey.

Churchfield Liss, Co. Wexford.—This is situated at Whitby's cross-roads, barony of Forth, and is remarkable on account of the remains of the

land-mark for the mariners frequenting the coast. On the west and south faces some small cups occur. Those on the south face are five in number, three of which nearly form an equilateral triangle, while above them to the left



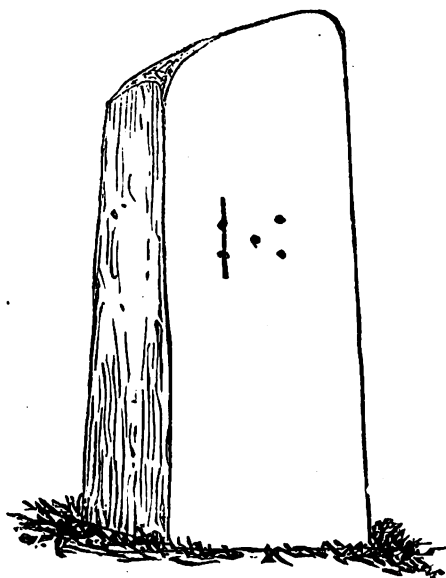
Cup marks, S. side, Bannow Standing Stone.

are two fainter cups. All of these cups, except the highest, are about two inches in diameter, the small one being less than an inch across. On the west face (see cut, p. 40) there are also five cups; they form a more regular pattern. Of these the centre one is very faint, while the two to the left hand are on a perpendicular groove 15 inches long.

Kilmannan Bullán, Co. Wexford.—The bullán that in 1846 lay in the field by the stream, immediately S.-W. of Kilmannan old church, has been removed, it is said, to the Carrick-on-Bannow chapel. It was called "St. Mannin's Bell-stone," and is thus described by Mr. A. Wyley:—"The bowl-shaped hollow is 16 inches in diameter, and between 8 and 9 inches deep; the stone is a block of quartz rock." The building called Kilmannan is a small square two-storey castle-like structure, and against its eastern side there was formerly a small thatched edifice: this building possibly was the tower of a church that was also used as a dwelling-house.

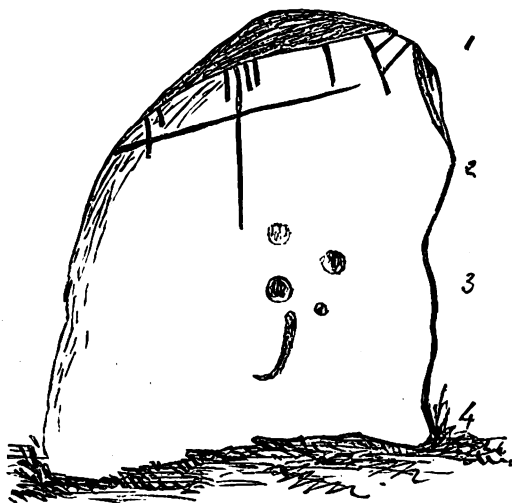
Rathgorey, Co. Wexford.—This rath or moat is situated on the road from New Ross to Foulks mills. The moat is supplemented by a liss to the south of it. The liss is

old entrance in the western side: this consists of two pillar-stones, but it



Bannow Standing Stone, west face.

is said that not long since there was a cross-stone or cap on them. At

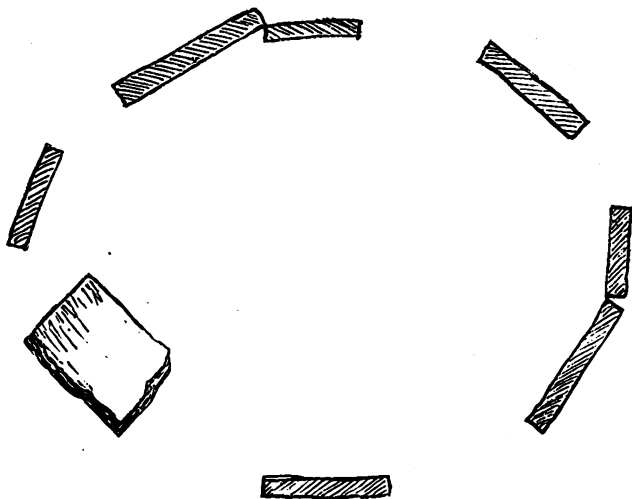


Inscribed Standing Stone at Ballybrennan.

that time the structure was called a cromleac; however, it is quite evident

that it was only the doorway or entrance to a fort, from which the earthen rampart had been taken away. It appears to be ancient, but possibly it may be only the remains of a fold, or some such structure. Its diameters are 20 and 16 feet, and round the margin are eight flags, seven still standing, while one has been knocked down.

Ballybrennan Standing Stones, Co. Wexford.—Near Ballybrennan Castle are several standing stones, one of which is remarkable on account of its being inscribed; this is about 3 feet 5 inches high, and 3 feet wide. At the top of the stone there are scorings like ogham scores, but near the



Stone Oval at Carrickbyrne, Co. Wexford.

centre of the same face are four cups, the larger being about 2 inches in diameter, while one is not more than half-an-inch: below the cups is a score somewhat the shape of a "j."

Stone Oval at Carrickbyrne, Co. Wexford.—The oval at Carrickbyrne, consists of eight stones—one fallen, the rest standing about 2 feet higher than the ground inside, which is higher than the surrounding ground. The oval is 20 feet and 16 feet in diameters; it has an ancient look, but possibly may be only the remains of a fold or some such structure.

G. H. KINAHAN, M.R.I.A.

ON A SEPULCHRAL SLAB FOUND AT THE REEFERT, GLEN-
DALOUGH, BEARING AN IRISH INSCRIPTION, AND ALSO
ONE IN GREEK LETTERS.

BY THE REV. JAMES GRAVES, A.B.

WHEN, during the years 1875 and 1876, the works were in progress at Glendalough, consequent on the ecclesiastical remains there being constituted National Monuments, the excavation and clearing out the several churches and their surrounding enclosures resulted in the discovery of many ancient Irish sepulchral slabs ornamented with incised crosses. Two were inscribed. One of these had been known before; it was figured in "Christian Inscriptions in the Irish Language," vol. ii., plate 34, and contained inscriptions relating to two persons, one at each side of the stem of the cross, viz.:—OR DO D1ARMΔIT, and OR DO MACCOIS. The other was uncovered when the excavation of the Reefert was in progress. It was an inscribed stone not before known or recorded—a rough slab of micacious schist, measuring 5 feet 5 inches by 2 feet 3½ inches in extreme length and breadth, and was about 6 inches thick. The slab was undressed at the edges, and rather irregular in shape, and on its untooled surface it bore an interlaced cross within a border. Beginning at the head of the cross was inscribed the word "OR," which reached as far as the arm of the cross; and beyond the arm, parallel with the stem and filling up almost its entire length, followed the rest of the inscription, reading, "DO bRESΔL" the name "bRESΔL"; this was very plain, but both the "OR" and the "DO" had been in part defaced by the scaling away of the stone. This, the usual form of Irish sepulchral inscriptions, would call for little remark but that there was added, at the lower side of the cross, another inscription of a class hitherto in its entirety unrecorded amongst Irish Christian inscriptions. These were the monograms, in almost pure Greek characters: . A . ω . ι η ρ . χ ρ ς . The A . ω . ι η ρ , between the head of the cross and the arm; and the χ ρ ς inscribed beyond the arm along the stem. The rubbing exhibited showed all faithfully; and the annexed engraving, made carefully from the rubbing, gives a

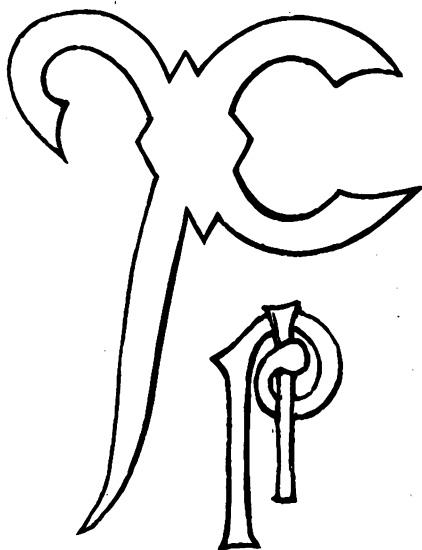
good idea of this most interesting memorial. Not expecting to meet a Greek inscription on the slab, I was somewhat puzzled by these letters, which, though mostly in good preservation and distinctly carved, did not fall into any known formula of Irish letters or constitute any Irish words. On careful study of them, it struck me that most



Sepulchral Stone of Bresal, Glendalough.

of the letters were Greek, and this clue being given, they at once fell into the formula above given. Some of the letters have been affected by the scaling away of the surface of the stone, and this is especially the case with the *ihp*, which is in parts very indistinct. Of this Bresal nothing is known, but he was probably an ecclesiastic

connected with St. Kevin's establishment at Glendalough. The form of the Irish letters, and the interlacing of the cross, would indicate the eighth or ninth century, and the archaic form of the Omega would seem to point to even an earlier date. This letter is combined above with the contraction¹ for "et," and, when separated from this contraction, it is, as here used, carved in many third and fourth century inscriptions in the Catacombs at Rome. I append an example of an inscription from the Catacombs, which gives

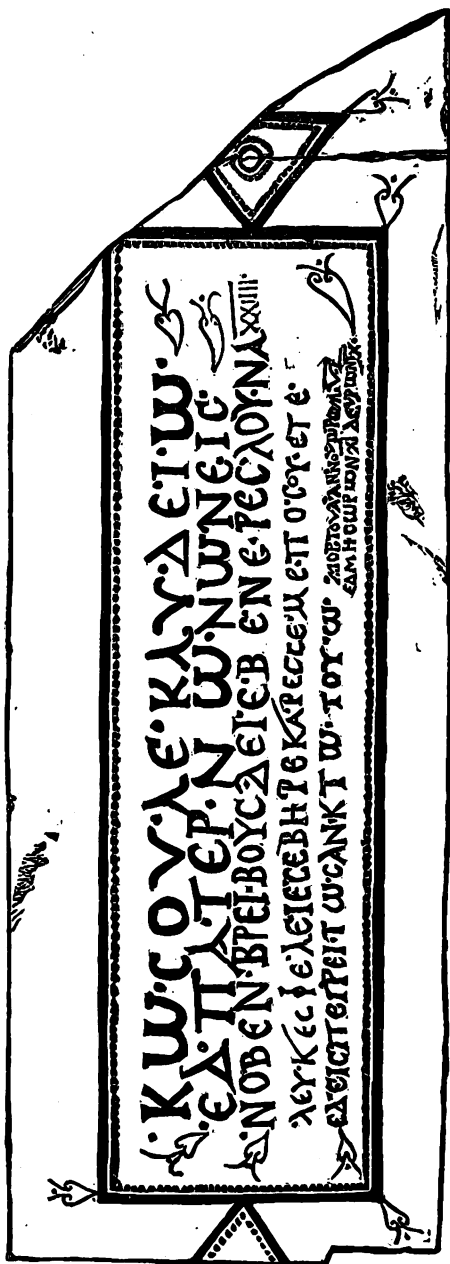


Monogram of "Christi" from the Book of Kells.

the ω in almost exactly the same form as in the Glendalough epigraph. This epitaph is a curious mixture of Latin and Greek letters, just as our Irish one is a mixture of Irish and Greek. The form of the " ω " on the Glendalough epitaph corresponds with that used in the Alexandrian Codex of the Scriptures.

In the Book of Kells, the first page of St. Matthew's Gospel is entirely taken up by a beautifully ornamented representation of the Greek monogram $\chi\rho\iota$ for "Christi."

¹ Dean Reeves reads it thus, "et ω ," and not as a simple ω . The $\overline{\tau}$ is equal to ET, and so $\overline{\omega}$ equal to "et ω ": the line marking the contraction is seen above.



Christian Inscription of the second or third century from the Catacombs, Rome.

46 SEPULCHRAL SLAB FOUND AT REEFERT, GLENDALOUGH.

I give a tracing of this monogram here, divested of its ornaments, as it illustrates the form of the χ used on the Glendalough slab, and also shows that Irish scribes sometimes used this monogram at an early period. The "Book of Kells," being an Evangelium, does not comprise the Apocalypse, and therefore does not afford an example of the form in which its scribe would write Λ et ω . It cannot, indeed, be assumed that the carving of the χ and ω in the Glendalough monument must indicate so early a date, but it seems to show that the great school of Glendalough was in possession of Codexes of the Bible in Greek of an early date, and so were familiar with the fashion of letter used therein. In the monogram ihp the form of the letters is not strictly Greek, the Irish h and p being substituted for the Greek η and σ , whilst in the two last letters of $\chi\rho\varsigma$ appear the Irish p for ρ , and a capital S placed horizontally to represent the Greek sigma. The S is not found in this position on any other Irish lapidary inscription, although it occurs in some Christian inscriptions of a very early date found in Cornwall and Wales.

We have but one other example of an Irish Christian Inscription which gives the form $\text{ihp } \chi\rho\varsigma$; it is that of the sepulchral slab of Berichture, extant at Tullylease in the county of Cork. This slab now retains only the $\chi\rho\varsigma$, which occupies the left-hand upper corner. The corresponding portion on the right side is broken away. No doubt here was ihp . Fortunately this example is a dated one, for the "Four Masters" record that, "A.D. 839, Berichter, of Tulloch lees, died on the 6th of December." The fashion of the cross is different from that on our slab, and the form of the epigraph very unusual:—

[ihp]

$\chi\rho\varsigma$

quicum quæ hunc titulum
legent opac pro
bepechtune.

The letters of this inscription are of a later form than those used in that of Bresal at Glendalough, and this is our only clue as to the age of the latter, which may probably be placed in the ninth century—say about 850 A.D.

The form α et ω $\chi\rho$ s, as expressing faith in Christ, is of course taken from the well-known passage in the first chapter of the Apocalypse; there is but one ancient exemplar amongst Irish Codexes of the New Testament which comprises that book, namely, the "Book of Armagh," the date of which is A.D. 807. The passage is thus given in that Manuscript., $\epsilon\gamma\omega$ $\rho\upsilon\mu$ $\alpha\lambda\phi\alpha$ et ω^1 .

In Scotland, at Kirkmadrine, Stoneykirk, Wigtonshire, is a slab or pillar, which has been engraved in the Sculptured Stones of Scotland, vol. ii., plate lxxi; it has at top the formula Λ et ω , and beneath the monogram \P (equivalent to $\chi\rho$ s) enclosed in a circle. The inscription is in Roman capitals: "HIC JACENT SCI ET PRÆCIPVI SACERDOTES ID EST VIVENTIVS ET MAVORIVS." The Omega here has been almost entirely effaced, but the lower part of the letter remains, showing that it was similar to that on the Glendalough inscription. The monument is considered to be one of the earliest Christain records now remaining in Britain. On two early Saxon sepulchral slabs discovered at Hartlepool, in 1833 and 1838, the "A · Φ ·" were also found inscribed.

The Bishop of Limerick, to whom I sent a rubbing of the Glendalough Monumental Stone, writes:—

"I have not met with an example that I can recollect of the use of the form of Omega, which occurs on this slab of Bresal, at a period more recent than the fourth century. I saw one instance of about that date on a Christian monument in Africa; but we must remember that ecclesiastical fashions of all kinds established themselves at a later period, and continued to prevail down to a later date, in Ireland than in Rome, or other places to the east of us. As the Omega you have found on the Glendalough slab seems to be unique, I dare say you are right in regarding it as copied from a Greek ms., which happened to be in the hands of the ecclesiastics living there. As for the ω in the $\chi\rho\omega$, I take it to be meant for an S, which itself stands for the Greek $\sigma\gamma\mu\alpha$. So the S in ΠHS stands for the Greek Σ (sigma) the fourth letter of the name of our Lord."

¹ In Codex A, 4. 15, Manuscript Library, Trinity College, Dublin, at fol. 140, beginning the Gospel of St. John, is the drawing α \P ω . The monogram \P between the α and the ω is in form a plain cross like many seen on ancient Irish tomb stones; from the top member

of this cross the P proceeds. The date of this manuscript is ante-Hieronymian, and very ancient. It was Archbishop Ussher's, and Irish at all events in its home. I am indebted to Dr. Reeves, Dean of Armagh, for this note, as well as for the passage from the Apocalypse as written in the "Book of Armagh."

We find the formula " α et ω " (although not expressed in the Greek letter) in the ancient Post Communion Hymn, "Sancte Venite," preserved in an Irish ms., the *Antiphonarium Benchorensse*. The hymn is also alluded to, though not given in full, in the *Leabhar Breac*, which speaks of a choir of angels, heard in the church of St. Sechnall chanting the hymn "Sancti Venite Christi Corpus Sumite," which hymn, the writer tells us, has ever since been sung in the Irish Church while the communicants are receiving the Body of Christ. The last verse of this hymn is as follows:—

"Alpha et Omega
Ipse Christus Dominus
Venit, Venturus
Judicare homines."

One of the mss. of the Life of Columbkil, by Adamnan, formerly belonging to Reichenau Monastery, but now preserved in the Public Library of Schaffhausen, is an Irish ms. of the beginning of the eighth century; it is remarkable for the use of Greek characters in the colophon, and more especially in the copy of the Lord's Prayer which it contains. Dr. Reeves gives facsimiles of both in the preface to his "Life of St. Columba," p. xiv. and p. xx. In the Lord's Prayer, which is written in semi-uncials without accents, we find the ancient ω constantly used; whilst in the facsimile of the beginning of the Codex, which he gives at p. xiv., the word $\chi\rho\iota$ appears in a form almost identical with that on the Glendalough epigraph.

The monumental stone of Bresal was at first left at the Reefert church, but exposure to the weather caused fresh exfoliations of the schistose surface of the slab to commence, and it has been placed under cover in the stone-roofed building commonly called St. Kevin's Kitchen.

PROCEEDINGS AND PAPERS.

AT a QUARTERLY GENERAL MEETING, held at the Royal
Institution, Cork, on Saturday, April 7th, 1883:

THE REV. CANON HAYMAN, M. A., in the Chair.

The Treasurer's Account for the year 1882 was sub-
mitted to the Meeting, audited as follows:—

*The Treasurer of the Royal Historical and Archæological Association of
Ireland in account with Cash for the year 1882.*

		C H A R G E.			
1882.			£	s.	d.
Jan. 1.	To balance in Treasurer's hands,		316	11	9
Dec. 31.	„ Annual subscriptions,		227	12	0
	„ Entrance fee of Fellow,		2	0	0
	„ Cash by sale of "Journal" and "Annual Volume,"		13	8	5
	„ One year's rent of Jerpoint Abbey, . . .		1	0	0
	„ Donations and advertisements,		4	0	0
	„ Dividends on New Three per cent. Govern- ment Stock, less Income Tax,		11	2	7
			£575 14 9		

DISCHARGE.

1882.	£	s.	d.
Dec. 31. By postages of correspondence and book parcels,	7	0	3
„ Postages of “Journal,”	24	7	1
„ Printing &c., of “Journal,” for July, and October, 1881, and January, April, and July, 1882,	147	4	7
„ Illustrations and engravings for “Journal,”	87	12	8
„ General printing and stationery,	29	14	9
„ Sundry expenses,	4	0	1
„ Back numbers of “Journal” and Books pur- chased,	4	13	6
„ Rent and insurance of Museum,	20	9	0
„ Caretaker of Jerpoint Abbey,	1	0	0
„ Collecting subscriptions,	23	7	6
„ Editing “Journal,”	25	0	0
„ Balance in Treasurer’s hands,	201	5	4
	<hr/> £575 14 9		

CAPITAL ACCOUNT.

1882.	£	s.	d.
Dec. 31. New Three per cent. Government Stock invested in the names of the Trustees,	380	1	5

March 30th., 1883.—We have audited these Accounts and find them correct; balance in Treasurer’s hands being Two Hundred and One Pounds Five Shillings and Four Pence.

JOHN BLAIR BROWNE, } *Auditors.*
J. G. ROBERTSON,

The following Members were elected :—

Sir John Pope Hennessy, K. C. B., Governor of the Mauritius.

Rev. R. W. De la Cour, M. A., 6, Sidney-place, Cork.
Professor Lewis, Queen’s College, Cork.

Captain J. Grove White, 57th Regiment, Kilburn, Doneraile.

Vincent Mackesy, 31, Catherine-street, Waterford.

Dr. Caulfield exhibited an ancient Seal with three faces, containing engraved armorial bearings of the M'Carthy family, as well as those of the Earl of Clan-carthy. It was found in a bog in the neighbourhood of Carrignavar, one of the ancient residences of the M'Carthys. It was kindly sent by Mr. M'Carthy, of Carrignavar.

On the motion of Mr. Woods it was decided to hold a Meeting of the Society in Cork in September.

Major Lunham made the following remarks on an ancient iron gate or grille at Ballea Castle, near Carrigaline, county Cork.

On the precipitous bank of the Owenboy or Ownabuy river, some mile and a-half from the Norman settlement of Miles de Cogan at Carrigaline, *alias* Beaver, or Beau-voir, stands the Castle of Ballea, a strong dwelling, apparently *circ. temp.* Elizabeth, originally built by the MacCartys of Cloghroe, but probably forfeited in the rebellion of 1641. It eventually passed into the hands of the Hodder family, some members of which were seised of the lands of Ballea, or Ballyea, towards the end of the 17th century. In the Appendix to Archbishop King's 'State of the Protestants of Ireland under the late King James's Government,' (p. 249, quarto edition, 1691), an Act of Parliament is recited at large, 'For the attainder of divers rebels, and for preserving the interest of loyal subjects.' In this document a list is given of 'persons who have notoriously joined in the said rebellion—or are now in the actual service of the Prince of Orange,' &c., amongst whom occur the names of 'William Hodder of Ballyea, gent.' and 'Samuel Hodder of the same, gent.' The building itself consists of a square structure with high-pitched roof, lofty gables, bartizans, Tudor mouldings over the windows (which latter have unfortunately been modernized, and deprived of their stone mullions), and wall four feet thick. To the west of the house are remains of an extensive lawn, and a garden with an avenue of yew trees of great age. What attracts much attention, however, and forms the subject of the present remarks, is the very curious specimen of an ancient iron gate or grille, guarding the entrance to the castle, and which remains in a state of perfect preservation. Similar contrivances for defence and protection against fire, in addition to the ordinary wooden door, were, undoubtedly, of frequent occurrence in ancient buildings. The gate is composed of solid wrought-iron bars, flat in shape, of from $2\frac{1}{2}$ to 3 inches in breadth, and $\frac{3}{4}$ of an inch in thickness; these are crossed at right angles by similar bars of like dimensions, secured at the points of juncture by strong iron bolts. It is rounded at the top, and its extreme height is 6 feet $3\frac{1}{2}$ inches by 3 feet 10 inches. The whole rests on two massive wrought-iron gudgeons, mortised into the left jamb of the doorway, which is built of large blocks of limestone, apparently set after the gudgeons had been fixed. The gate is secured, when closed, by a heavy iron chain conducted through a species of miniature embrasure cut in the right door-

post, which passes through the wall to the hall within. On the inside this opening is widely splayed. There can be little doubt that it is contemporaneous with the castle. It is interesting to notice the identity of this arrangement with that adopted at Blarney Castle (built in 1472), where a similar opening appears in the right side of the doorway, for the passage of the chain, and where, if I mistake not, the iron gudgeons still remain in the opposite jamb. Immediately outside the castle, on the south side, are to be seen the two guns, apparently nine-pounders, part of the armament of the 'Lark,' frigate, wrecked off the coast many years ago.

Mr. R. Westropp exhibited a twisted silver "Torque." It seems that this was found near Rathcormack, county of Cork, with five others of a similar make, about the close of last year or early in the present one, by a peasant, beneath a stone in a field, when ploughing. This one now in Mr. Westropp's possession happens to be the most perfect of them all, and has on its surface various markings and engravings.

Mr. Thomas O'Gorman contributed the following notice of Owen O'Connolly, 1641:—

Ireland during the early part of the 17th century was a sure El Dorado for many a penniless adventurer of English birth. There were to be sure occasionally some hard knocks to be had in that country, but as might generally dominates over right, the adventurer in the end was pretty certain to find himself well off as regarded the goods of this world.

Something of this train of thought might well have passed through the mind of Sir Hugh Clotworthy, as in his old age he sate on the dais of his grand hall in Massereene Castle and contrasted his present position, surrounded with all the comforts that wealth could supply, with that which he held when he first set foot on this land of ours, with no fortune beyond the good sword that hung by his side.

Amongst the servitors that obeyed the call of Sir Hugh—and he had many of them—was a young man of Irish birth and parentage named Owen O'Connolly, a native of the county Monaghan. Some writers say he was of 'mean extraction,' while others assert that he was of gentle blood. The late Dr. O'Donovan regarded him as the head of his family in 1641, and his view is strengthened by the fact that Colonel Hugh MacMahon, one of the chiefs of the movement then in preparation, addressed O'Connolly as 'cousen,' while the latter in one of his informations calls the Colonel his 'neare kinsman and intimate friend.'² He was certainly connected by that strange Irish tie of fosterage with the MacMahons, who were the ancient princes of the district in which he was born.

¹ "Topographical Poems of O'Heeine and O'Dugans."

² "Informations" of O'Connolly.

Whatever may have been the rank of life to which he could lay claim, all accounts agree as to the position he held in the Clotworthy family.

He is represented as stout of heart and strong of limb, as well as quick of wit, and had purchased some regard from the family in which he served, by forsaking the religion of his forefathers and professing that of his master.

As this young man stood behind his master's chair, he would be a far-seeing person who could have foretold that in a few years to come the servant would occupy in that very castle the place which his master then held, yet such actually came to pass.

In time old Sir Hugh died, and was succeeded by his eldest son, Sir John Clotworthy, in whose service O'Connolly remained till 1639,¹ when the family determined to make England their place of residence, and he then gave up his service and retired to the little town of Money-more in the county Derry, where James Clotworthy, another son of old Sir Hugh resided, and where it is possible some inducement was held out to the former servant of the family to settle.

Here O'Connolly remained till the eventful year 1641, but how employed does not appear. About the April of that year, happening to be in Dublin, he tells us, he was made acquainted by Colonel MacMahon with the intended rising—that he endeavoured to persuade MacMahon to have nothing to do with such folly, and that, as he returned to the north, he informed some magistrates on his route of what was in preparation. There certainly appears to be some ground for this statement,² and further, that his information was disregarded by the magistrates. About the middle of the month of October in that year, he says, he had again occasion to go to Dublin. Strange that a man of his lowly position should have required to make two such—in those days—expensive journeys in the short space of six months. When he had reached Draperstown, a letter from Colonel MacMahon was placed in his hands, desiring to meet him at his house, called Connaught, in the county Monaghan, on a certain day named. This Colonel Hugh MacMahon was a grandson of the great Hugh, Earl of Tyrone, and had been a Lieutenant-Colonel in the Spanish service, whence his title of Colonel. O'Connolly accordingly proceeded to the county Monaghan, but on reaching MacMahon's house was informed the latter had left for Dublin. Whatever was the nature of the communication from MacMahon, it must have been an important one, for O'Connolly rode post from Monaghan to Dublin, and met him at his lodgings, or 'house neere the Boote in Oxmantown.' This was on the evening of the 22nd October. MacMahon took him to the lodgings of Lord Maguire, which were situated in the city, at the house of a surgeon named Neville, in Castle-street, near the pillory. Lord Maguire happened to be from home, so his visitors drank a 'cup of beer' and then turned their steps towards MacMahon's lodgings. Arrived there they had a drinking bout, during which, according to O'Connolly, MacMahon informed him—'That there would be this night great numbers of gentlemen and noblemen of Irish Papists from all parts of the kingdom in this town (Dublin), who, with himself, had

¹ "Dublin University Magazine," November, 1860.

² "Relation" of O'Connolly. •

determined to take the Castle of Dublin, and possess themselves of all his Majesty's ammunition there to-morrow morning (being Saturday), and that they intended first to batter the walls of the town, and if the city would not yield, then to batter down the houses, and to cut off all the Protestants who would not join them.' MacMahon further informed his hearer that the Irish had prepared men in all parts of the kingdom with the intention of destroying all the English therein by 10 o'clock of the following morning—that all the Protestants were to be killed that evening, and that nothing could prevent the execution of the design, &c., &c. According to O'Connell's account, he again endeavoured to prevent MacMahon from having anything to say to this scheme, and advised him to save his own neck and estate by giving information to the Government, a course which it is evident he had himself already determined to follow. MacMahon declined to forsake or denounce his co-conspirators, declaring that the Government was no government, but a tyranny—and it would appear, fearing he had committed an error in giving such full particulars to O'Connell, determined not to lose sight of him through the night, declaring that on the following morning he should accompany him to the assault on the Castle, come what might.

It appears very strange that a man in the position of life held by MacMahon would confide a secret of such importance to a person in O'Connell's station without being perfectly sure of his fidelity, and who was, besides, a professor of the religion disliked by the great majority of his countrymen; but it has been surmised that O'Connell's change of religion was unknown beyond the family in which he had served, which might have tended to deceive MacMahon on that score; besides, the tie of fosterage is to be taken into account, upon which MacMahon, in common with all his countrymen, would have risked life and fortune without a thought as to their safety; and further, O'Connell was known to be a stout soldier, whose assistance was worth some risk to purchase. There can be little doubt, however, that O'Connell had been early inducted into the secrets of this conspiracy, which his immediate answer in person to MacMahon's summons and subsequent hasty journey to Dublin would seem to confirm, and that he came to the latter city with the apparent intention of joining his fellow-countrymen in their perilous enterprize, but with the real one of betraying them to the Government, and so pushing his fortune in life.

O'Connell tells us in his informations that MacMahon watched him so closely during the evening that he had to feign a necessity of nature in order to leave the room where he was, giving his sword in pledge for his re-appearance, but notwithstanding which MacMahon would not allow him from his sight without the company or rather guard of one of his servants. MacMahon's caution came too late, for when O'Connell got into the yard of the house in which they were stopping, he made a sudden leap over the wall enclosing it, crossed two or three wooden palings belonging to other houses, and so made his escape from his guard.¹ All this looks very like a story made up to enhance his own value, and to show the dangers into which his loyalty had led him. It is quite as possible that having got

¹ "Informations" of O'Connell. In his "Relation" he tells the story of his escape from MacMahon somewhat differently.

his host engaged in his cups, he quietly slipped out from his lodgings and went his way.

It has been said that O'Connolly had drunk deeply with MacMahon; but no matter how deep the stoup might have been, it did not prevent him from finding his way into the city, and to the house of Sir William Parsons, one of the lords justices, where he turned up about nine o'clock that night, and to whom he made a general information of the conspiracy, the intended attack on the Castle next morning, and the persons implicated, criminating particularly the Lord Maguire and Colonel MacMahon.

Owing to the real or assumed drunken condition of the informer, Parsons at first only half believed his statement, and sent him back to MacMahon's lodgings to glean something further and more definite; but O'Connolly, who was so very drunk, had still sufficient sobriety about him to question the wisdom of again putting himself into the power of MacMahon after having denounced him to the Government, and, accordingly, he tells us that instead of doing so, he amused himself by strolling about the streets.

Meanwhile Parsons had thought over the matter, got startled at the danger apparent, "sent an order to the constable of the castle to have the gates well guarded, and to the mayor and sheriffs to set a good watch in every part of the city, and to detain all strangers whatsoever." And by ten o'clock his lord justiceship was hurrying with all speed to Chichester House, the residence of his brother lord justice, Sir John Borlace, which was situated on College Green.¹ When Borlace was made acquainted with the above particulars, he saw the error Parsons had committed in allowing O'Connolly to go at large, and therefore supplemented the directions of the latter by sending out his own servants to search diligently through the city for the informer.

During the progress of the night, Master O'Connolly was picked up by the watch, and being recognized by one of Parsons' servants, who had seen him with his master in the evening, he was brought to Chichester House, where a council—hastily summoned—was sitting. It may be well supposed that the informer had not been rolling about the streets of the city without having had something to refresh himself after all the dangers his loyalty had brought on him, and, accordingly, we find that when brought before the council he was really so intoxicated that he had to solicit some repose before he could give any clear account of the conspiracy. When this had been taken advantage of, he re-appeared before the council and confirmed his former statement, the consequence of which was that one of the main objects of conspiracy was frustrated, and Dublin saved from some fearful scenes.

Owing to the supineness of Parsons when first informed of this affair, many of the conspirators were enabled to escape from Dublin, but Lord Maguire and Colonel MacMahon were taken prisoners, and after a little sent over to England and lodged in the Tower of London, where they remained for two or three years, when first Maguire, and afterwards MacMahon, were executed at Tyburn as traitors: the latter is said to have been tortured before being executed.

It is right to mention that O'Connolly used his best endeavours to save the life of MacMahon, but without effect.

¹ The Bank of Ireland now occupies part of the site of Chichester House.

On the Monday after his interview with the lords justices, viz., on 25th October, 1641, O'Connellly was sent to London by these officers with a letter to the Lord Lieutenant of Ireland (the Earl of Leicester), detailing the state of affairs, requesting his immediate presence in Ireland, and begging him to recommend O'Connellly to his Majesty (Charles I.) for recompense. O'Connellly arrived in London on 30th October, and late in the same evening waited on his Excellency and delivered his despatches. Leicester communicated the intelligence next day to Parliament, savouring his dish of conspiracy and rebellion with a plentiful spicing of blood and murder committed by the barbarous Irish on the innocent and unsuspecting English settlers; though, according to the historian Warner, "neither in the letters or examinations is there a single word of any murder being then committed"!

O'Connellly was now on the fair road to fortune—doubtless the very road which had presented itself to his mind when he first heard of the intended rising of his fellow-countrymen; he was duly examined by the Parliament, and one of its first acts was to pass a resolution in his favour giving him a gratuity of £500, and an annual pension of £200—"until a provision be made for an inheritance of greater value."

Amongst the steps taken by the Parliament for the defence of Ireland was the issue of commissions to such settlers in Ulster as had sufficient influence to be able to raise regiments for the service of England. Sir John Clotworthy had one of these commissions given him, and about the end of the year (December) 1641 crossed over to Ireland to take the necessary steps for filling up his ranks and appointing his officers. Amongst others, O'Connellly was presented by Sir John with a company in his regiment, and so stepped into the grade of gentleman, if he was not such by birth.

In this position O'Connellly made his first acquaintance with actual warfare. The Irish forces, under the command of Turlough oge O'Neill, brother to Sir Felim, the chief mover in the sad drama of 1641, attacked the town of Antrim, and were repulsed with some loss. As the Clotworthy regiment formed part of the garrison of Antrim, we may assume it was here O'Connellly received his "baptême de feu."

Early in the next year (1642), Sir John Clotworthy, by order of the English Parliament, built a number of boats for service on Lough Neagh, a course which in the late war with the great Hugh O'Neill had been found of much use. He also refitted the old fort at Toome, and garrisoned it with a part of his regiment; the remainder he placed in Mountjoy Fort. From these two posts, and with the aid of his little flotilla, he left the native inhabitants of the surrounding districts little peace and less security for life or property. To check his progress, and protect as far as might be their friends, the Irish who were stationed in the Fort of Charlemont fitted out a little fleet of boats also, in which, sailing down the Blackwater they entered Lough Neagh, and landing amongst the homesteads of their enemies made some heavy reprisals. Informed of these proceedings, the enemy manned their flotilla, which, under the command of Captains O'Connellly and Langford, intercepted the Irish in one of their excursions off the Clanbrazil shore. There was a great difference in numbers between the two forces, the English being possibly two to one against the Irish, while they were also much superior in guns; but the latter, notwithstanding, boldly closed up with their enemy, and a regular

naval battle took place—"a spectacle," says a writer in the *Dublin University Magazine* for 1860, "not seen on the waters of Lough Neagh since the wars of the Danes."¹

The plucky conduct of the Irish availed them nothing; they were totally defeated; the god of victory being generally on the side of "les gros bataillons." Their boats were driven on shore, sixty of their men slain, and the remainder (about sixty more) fled to a small fort they had lately erected on Clanbrasil, to which they were pursued by the English, forced to surrender, and, with their little fleet, were carried in triumph into Antrim.

This exploit was, of course, another feather in the hat of our gallant captain; though if he had a heart for anything beyond self, he must have felt sad as he looked upon his defeated and captive fellow-countrymen gracing the victorious progress of their deadly enemy.

During the harvest of the next year (1643), the Clotworthy regiment was engaged in Ulster reaping and threshing and carrying off the grain sown by the Irish, and burning all that they could not carry off—a very certain way of bringing the unfortunate natives into subjection when the efficacy of other and more honourable means were doubted. It may be assumed that the gallant Captain O'Connolly was not behind-hand in the work in which his men were engaged, and which, from his antecedents, we may venture to say was congenial to his tastes.

From the 15th September in this year (1643) to the 15th September in the next there was a cessation of hostilities between the belligerents, which, however, was only partially observed. During the early part of this cessation O'Connolly was in England; whatever might have been the occasion of his visit, he took advantage of it to push his fortunes amongst the parties who were then contending for supremacy, and in joining himself with the Independent Faction proved that the discipline of his military service had not blunted the sharpness of his wit.

The Parliament, with great apparent solemnity, took the "Covenant" on the 25th September, 1643, though fully aware that their king had already declared it to be "traitorous and seditious"; and on the 4th of November following O'Connolly was despatched by them to Ireland with letters to all the British colonels in Ulster, "recommending them the taking of the same, and the carrying on the war against the Irish, and assuring them of sufficient supplies for their maintenance upon complying with these conditions." Accordingly, the Scottish forces under Monroe, and those under such British officers as followed the directions of the Parliament, continued their operations against the Irish, and by March of the following year (1644), cleared the entire province of them, and in August of the same year likewise obliged Lord Castlehaven, a commander in the army of the so-called Rebels, who presented himself at the head of some four or five thousand men, to evacuate it. In these movements the Clotworthy regiment was engaged, and we may give O'Connolly the credit of having been engaged also.

During the year 1645, as there were no Irish to encounter in Ulster, Monroe and his men amused themselves by a little excursion into the

¹ A brass gun used by one of the contending parties on this occasion was found a few years ago in a meadow near the

Blackwater, and was to be seen in the Belfast Exhibition of 1852.

county Longford, as far as Granard, after which they returned to the north; the Clotworthy regiment was also engaged in this raid, and on its return appears to have been quartered between Antrim and the Blackwater Fort. It had the good fortune to be absent from Benburb (1646), so that the gallant captain lost that opportunity of testing the temper of Owen Roe's swords or the fleetness of his own horse.

In the following May (1647), the Clotworthy regiment formed part of the force which surprised the Irish at Carrickmacross while preparing to march on Dublin, and dispersed them. About this time Sir John Clotworthy began to view the proceedings then in course against the king with suspicion; he was one of that Presbyterian party which did not wish the total downfall of the Crown, and consequently fell under the displeasure of the Independents, by whom he was arrested during the progress of Pride's celebrated "Purge" of the House of Commons, and suffered an imprisonment of three years. During this year (1647), his regiment appears to have been serving with the army of the Parliamentary General, Jones, as his brother James, who was major of it, is mentioned as having been engaged at the battle of Dungan's Hill, and in the following winter to have been quartered in the county Antrim, where we next hear of O'Connolly, who by this time had reached the grade of major. Serious disputes had arisen between the Scots and British regiments stationed in the county Antrim at this period respecting their winter quarters, in which Monroe the Scottish, and Monk the British, generals became involved. It appears that the Scots, though much fewer in number since the battle of Benburb than the British, were continually encroaching on the quarters of the latter, a proceeding which gave rise to much animosity between the parties, and which threatened soon to break out into open war. To remedy this state of things, O'Connolly and some of his friends entered into a plot, with the concurrence of General Monk, to seize the person of his co-general Monroe, and by so doing to put an end to the existing troubles. Monroe was domiciled in Carrickfergus, and the conspirators having gained over one of his officers, a Captain Cochrane, proceeded to put their plot into execution on a night when he was captain of the watch. General Monk assisted them with a large force, at the head of which he marched to one of the gates of the town, which being opened by Cochrane, Monroe was taken prisoner without any opposition and sent over to the Parliament, who held him in custody for some five or six years.¹ This crafty and perfidious work was a proceeding, one would say, in which the gallant major found himself quite at home, and of which there is little doubt he shortly after reaped the advantage.

The above is the account given by an officer of the Clotworthy regiment who was possibly an actor in it; but it has been stated that Monk had more in view when he lent himself to O'Connolly's plot than regulating the quarters of his men. Carrickfergus was a strong position, and the Scots presbytery there were opposed to the extreme proceedings of the Parliament, and it is supposed he cunningly took advantage of the bickerings of the men to deliver a political coup.

During the next year (1648) there was not much active work done by the Scottish and English forces stationed in Ulster, beyond plundering and burning the property of the defenceless people of the counties of

¹ "The Irish Wars of 1641."

Cavan and Monaghan—the Irish forces being absent in another part of the kingdom. In these cruel and unsoldierlike proceedings the Clotworthy regiment took its part, and after the consequent fatigue took up its winter quarters in Lisnagarvey—now Lisburn. Here an event occurred which at first appeared to run after O'Connell's usual good fortune, but which in the end had a fatal influence on it. It appears that while in this garrison our hero, and a gentleman named Hamilton—very possibly a brother officer—had a quarrel, and a duel was the consequence, in which, after a couple of passes, Hamilton was run through the body and killed. How this duel affected O'Connell will be seen presently.

Between the winter of 1648 and the middle of the year 1649 we find our hero again in London, where he was of course, and with his usual good fortune, pushing himself into the notice of the powers that were. He had at the outset of his career abandoned the faith of his fathers; a little while after he betrayed his near kinsman, MacMahon, and his friends; he next threw over king and country, and now remained the willing tool of the dominant faction. That party was not unmindful of his past services in their cause, and as the colonelship of the Clotworthy regiment was vacant, owing to the opposition and imprisonment of Sir John, as mentioned before, who was so deserving of the post as Major O'Connell? He was, accordingly, appointed thereto,¹ and left London in the gallant train that accompanied the new Lord Lieutenant Cromwell, who landed in Dublin on the 15th August, 1649, when Colonel O'Connell lost no time in taking up his new command.

The head-quarters of the late Clotworthy regiment were at Antrim, where Massarene Castle was an important military position; and as the Faction to which O'Connell had attached himself virtually ruled the three kingdoms, he took possession in its name of the castle of Sir John Clotworthy, as well as the command of his regiment.

At this time the Royalist general, Sir George Monroe, in command at Carrickfergus, thought he would beat up the Puritan quarters at Massarene Castle, and, accordingly, despatched one of his officers—Colonel Hamilton—at the head of a party of horse for that purpose. O'Connell, ever active and vigilant, got notice of his coming, and was out patrolling, accompanied by some eighty or a hundred horse, when the two parties met suddenly at Dunadry.²

Whatever O'Connell's faults may have been, cowardice was not one; he immediately formed his party for fight, and at the head of the advance guard, or, as it was called, the "forlorn," charged up a narrow lane to get at his enemy. This lane was so narrow that only six men could ride abreast. Meantime Hamilton had posted his men behind a limekiln which flanked O'Connell's advance, and was not seen by him; and as the latter passed the kiln, Hamilton's men charged out, taking them in flank, as well as by surprise, and throwing them back in confusion on the main body; then urging the combat with the utmost fierceness prevented any attempt at a rally. After a short but bloody fight O'Connell's men fled, leaving

¹ "Dublin University Mag.," 18 6 C.

² The author of "The Irish War of 1641" says, that O'Connell was only authorized to raise a regiment in Antrim, and hearing of the advance of Hamilton,

went to Colonel Venables at Belfast and got from him two troops of horse, and it was when returning with this force that he met Hamilton as above.

many of their number dead on the field. O'Connolly himself made a brave defence, but was taken prisoner on quarter and sent under guard to Coleraine.

On the way, finding he was but slenderly watched by his guard, and being mounted on his own fleet charger, he conceived the idea of making his escape, and watching his opportunity when there was but one soldier riding close by him, with the rest at a little distance behind, he gave the man at his side "a leg, and struck him backwards with his hand, and so tossed him off his horse." Clapping spurs to his charger he started off, and what bright hopes of the future must have flitted across his mind as he did so! But amongst his guard there was, unfortunately for him, a brother of the Hamilton whom he had killed in the duel at Lisnagarvey last year; this gentleman, who had a brother's death to take account of, as well as a prisoner to guard, had kept a keen eye on O'Connolly—possibly he expected some such attempt, and was prepared for it—as he immediately started off in pursuit of the runaway, and being well mounted soon came up with him. Taking advantage of his breach of quarter, Hamilton killed O'Connolly on the spot—most probably passed his sword through his body—and so closed his varied career in this world. Nemesis had at length overtaken him.¹

His remains were thrown across his horse and so carried till the party came to a halt, and on the next day they were sent for burial into Antrim, in the little churchyard of which they still lie.

O'Connolly had been married and left two children—orphans they are called in a sermon of the time—named Arthur and Martha—for whose support, in the settlement of 1662, some lands forfeited by Irish loyalists in the county Dublin were set apart.² The writer has been as yet unable to trace with certainty the after fate of these children, or if they left any descendants by whom they may be represented at the present day.

D'Alton, in his "History of County Dublin," says, "O'Connolly's orphans were *daughters*, and that in 1667 they had a grant of the whole townland of Westpalstown in that county, containing 186 acres, and that they also passed patent for other lands in the same barony, which, however, he further tells us, they lost in the forfeitures of 1688." Why, it appears hard to say, as ladies could have had little to say to the treasons of that day.

A writer in the *Tyrone Constitution* (1876 or 1877), under the signature of "One who knows," states that "Colonel Owen O'Connolly left *one* daughter, who married the ancestor of the Lucas of Castleshane, county Monaghan, and received as her dower the Castleshane estates, which are retained by the family to the present time."

Thus we have the family of O'Connolly noted as a boy and a girl, then as daughters, then as one daughter; but what its actual composition was appears uncertain.

¹ In Hill's "MacDonnells of Antrim" a note says O'Connolly was killed by a kick from Hamilton, who was known as "Club-foot Hamilton;" but, as both the pursued and the pursuer were mounted,

it is difficult to understand how the fatal kick could have been given.

² Curry, "Record of the Civil Wars of Ireland," vol. i., p. 295, n.

NOTES AND QUERIES.

The Town Wall of Cork.—Towards the end of last year Dr. Caulfield and I, under the guidance of Mr. William Perrot, examined a part of the ancient wall of this city (only two small pieces remain of the wall which once encircled the whole of our island city): this part is some fifty yards long, about four feet thick, and six to eight feet high: portion of it forms the lower part of the end wall of one of the houses in Connell's-court, off Hanover-street, and for a large portion of its length it bounds Mr. Foley's iron foundry on the north-east. It is of the same construction as the piece near the Grand Parade, and evidently very old.

CECIL C. WOODS.

Posey Rings.—The custom of engraving or placing rhyming mottoes called "poseys" upon rings dates back to Roman and Anglo-Saxon times, and was particularly fashionable in the British islands during the whole of the sixteenth, seventeenth, and the first half of the eighteenth centuries.

These poesies were not confined to rings only, but were used on a variety of other objects.

In "Love's Garland," published 1624, the title-page has—

"Poseys on Rings, handkerchiefs, and gloves,
And such pretty tokens, as Lovers send their Loves."

And upon a silver bodkin in my collection is the posey "Keepe vertue euer, 1660." And on a Battersea enamelled patch box of the last century—

"The Gift is small,
But Love is All."

Again, in the "Merchant of Venice."

"Portia.—A quarrel, ho, already! what's the matter?"

"Gratiano.—About a Ring, a paltry hoop of gold
That She did give me, whose posie was
For all the world like Cutlers poetry
Upon a Knife, "Love me and leave me not."

All combining to prove how fashionable these trite sayings were, not merely upon small objects, but also upon the fronts of houses, as instanced at Chester, where the well-known posey still remains, "Gods Providence is our Inheritance." And in Cork, where cut in raised characters on a block of limestone is the following inscription:—



THY SUGRED .N
AME O LORDE
—
SITH.THEREIN D
OTH CONSIST.



ENGRAVE WIT
HIN MY BREST.
—
MY WEAL AN
D ONELIE REST.



But I have no intention of doing anything more in this note than calling attention to these motto rings, and of placing on record a list of those in

my collection, with the hope that other Members of the Association will publish in a future number of the "Journal" any that may be in their cabinets. The greater number of the rings here named were purchased by me from time to time during the last quarter of a century in various parts of Ireland. I have arranged them alphabetically for greater convenience of reference.

Gold Rings, mostly plain, some chased, and others jewelled.

1. A merry heart, puts by all Smart.
2. A true friends gift.
3. A friendly remembrance.
4. As God appointed, I am contented.
5. As you yous me, you shall finde me.
6. As God decreed, so we agreed.
7. As I proue, I wish your loue.
8. Condem Hm̄ not bvt lve Hm̄ in
For KINDNES that before HATH BIN.
9. Endless is, my Love as this.
10. ΕΤΑΙΡΟΙΣ. (Early Greek Ring).
11. God and Thee, my comfort be.
12. God above increace our love.
13. God aboue increas our loue.
14. God above increase our Love. (This is set with a crystal, beneath which are initials in a gold cypher. Circa 1670.)
15. God above keep us in love.
16. God alone made us two one.
17. God did decree our unity.
18. God for me appoint^d thee.
19. God for me appointed Thee.
20. God of peace true love increase.
21. Gods blessing be with thee and me.
22. Gods providence is our inheritance.
23. God above increase our love M H Nov. 16—.
24. God for ever bless us together.
25. God continue our faithful love.
26. Hearts united Lives contented.
27. Happy in thee hath God made me.
28. I have obtained what God ordain'd.
29. I long to be made one with thee.
30. I have obtain'd w^{thm} God ordain'd.
31. I cannot show the Love I owe M H.
32. I wish to thee as to myself.
33. If not, how then.
34. Ile constant prove to the my love.
35. In God and thee my joy shall be.
36. In Christ and thee my comfort be.¹
37. In God and thee my comfort be.
38. In Thee my choice I doe rejoyce.
39. In Constance Ile live and dye.
40. In Constance I liue and die.

¹ I have these in duplicate.

41. In Love abide till death deuide.¹
42. In Unity lets live and die.
43. I Love and like my choyce.
44. Joyn'd in one by God alone.
45. Keepe vertue still within thy will.
46. Knitt in one by God alone.
47. Let God be our guid(e).
48. Lett Love abide till deth deuide.¹
49. Let Vertue be thy guid(e).
50. Let Vertu be thy guid(e).
51. Let Vertu guide the.
52. Let vartu be Gide to the.
53. Love is the thinge I wish to winne.
54. Love and Live happy.
55. Let us live in Love and sarue the Lord above.
56. Liue to die. (Enamelled Ring in the form of a human skeleton).
57. Loue never dies wheare vertu lies.
58. + Love fixt on vertue lasteth.
59. Love for Ever.
60. Lov the Giver.
61. Live in Love J. D.
62. Love unites deth parts N M R 1769.
63. Love for Love.
64. My promice past shall ever last.
65. My Love and I till death deuide $E \cdot B = L M I$.
66. My Heart is fixt I will not range,
I like my choice two well to change.
67. Noe recompence but love ^P_{E.E.}
68. Not Lost but gon before.
69. Not valeu but vertv.
70. Not a truer heart alive.
71. Never forget me.
72. None can prevent the Lords intent.
73. Not a truer ♡ alive.
74. Not that in mee but bowes to thee.
75. Providence divine hath made thee mine.
76. Qui Dedit se Dedit \bar{A} M.
77. Remember the giuer.
78. + To Hartes in one.
79. The Love is true that I. O. U.
80. True till death.
81. The just shall live for ever.
82. Thy vertu is thy honour.
83. Twas God to thee directed me.
84. True in Love.
85. The Yock of Love is swieth.
86. United Hearts death only parts.
87. United [*two hearts*] death only parts.

¹ I have these in duplicate.

88. When [*two hearts*] unite the loue is right.
89. When this you see think well of me.
90. Wee are one through God alone.
91. Yours in heart.
92. You have my hart.
93. Don Damy.

Silver Motto Rings.

94. Fear the Lord.
95. Fear God allwayes.
96. Feare God onely.
97. Feare God & Live.
98. ~~And~~ Feare God only.
99. A Friend to the end.
100. Be trv in hart.
101. Loue God only D F.
102. Loue God above all.
103. Loue and feare God C. C.
104. Loue the giuer.
105. On for ever.

The "Archæological Journal" for December 1859, contains an article by Mr. Waterton, on Posey Rings, that will well repay perusal. In it he quotes the following lines by Herrick, which, if not too long, would form the "most appropriate posey ever devised," and will form a fitting termination to this note:—

"And as this round
Is nowhere found
To flaw or else to sever,
So may our Love
As endless prove
As pure as gold for ever."

ROBERT DAY.

Need Fire.—I have heard my father and grandfather talk about a disease which in their day sometimes broke out among cattle; it was called Big-head, and must have been a swelling of the head. When the disease appeared on any farm the practice was to extinguish every fire, without exception, in the entire townland. The men then assembled at the farm that was affected, to kindle what was called a Need Fire, which was done as follows: having got two pieces of dry wood, two men commenced to rub them violently together till the friction produced a fire. I have heard my father say that he himself has helped to kindle a Need Fire, and it was very hard work, each two men rubbing in turn. When the sticks had ignited, they collected dry scraws covered with soot from the dwelling-houses to produce a great smoke. The affected cattle then got a piece of wood placed in their mouths, to keep them open, and the head was held over the smoke, till a great deal of water ran from the mouth and nostrils, and the old people say the cure was effected and the disease stamped out. Then every extinguished fire got a burning coal from the Need Fire to rekindle it. I remember in 1817, when I was at school, at

about seven years old, hearing the scholars telling that the men in the townland of Ratoran were all engaged in kindling a Need Fire for a respectable farmer named Billy Cluff of Ardara, whose cattle were affected with Big-head. Ratoran lies quite close to the old graveyard of Pubble, near Tempo. Some of the little boys also said that they had no school-bread that day, as the fires were put out before it could be baked. My grandfather died in 1835, aged 97, and my father in August, 1875, in his hundredth and first year, as he still told me he was born in 1774. In 1817 I was at school at Pubble, near Ratoran.

BERNARD BANON.

Notes on the Pedigree of The White Knight.—1. Sons of Maurice, White Knight, ob. 1419. "Richard of Cromans and Clenglish." This seems to have been copied inadvertently from some old Pedigree, as the compiler seems to have adopted the generally received and, I believe, correct opinion that the Clenglish family were descended from Thomas, fourth son of John of Callan, and Honora O'Connor.

2. A very evident mistake, either clerical or typographical, is made in the case of David, son of John, son of Maurice Mor: it is given thus:—

David Fitz Gibbon = Daughter of John, a servant to Edmond the
 White Knight.
 Richard of S. P. (Carewe).

This should be—

David Fitz Gibbon = Daughter of—

Richard. John a servant to Edmond, White Knight.

3. "Joan, daughter to Sir Dermot M^oTeige (Cartie), Ld. of Muskerrie," is given as *second* wife to "Maurice, slain at Clogher, near Lixnaw, A.D. 1568," whilst his *first* wife, Ellen Butler, is correctly said to have been married after his death to the "Sugan Earl." This is evidently a clerical error made in copying from the Carewe Pedigree, where the second wife of Maurice's brother Edmond is incidentally placed between the brothers, and in the large Pedigree is put down separately to each of them—rightly to Edmond and wrongly to Maurice.

4. The second wife of Sir John Oge is given as "Eleanor, daughter of Sir James Fitz Thomas." This should be Sir John Fitz Thomas.

I do not anticipate that there will be any second opinion as to the foregoing being mistakes, though there may be as to the further points to which I shall now call attention. The first is as to the sons of Maurice Mor.

5. "Gibbon, hanged by his *half-brother* John." I think that the whole tenor of the narrative, and of the extract from the Cotter MS. printed at p. 641, shows that he was elder than his brother Maurice Oge, and was White Knight for a short time after his father's death.

6. "Sir John, knighted by the Earl of Kildare," &c. I think that though set aside (by an alleged will of his father's, or by Tanistry, or

by the strong hand of his *step-mother* and her sons, the Earls of Desmond), in favour of his half-brothers Gibbon and Maurice Oge, and the son and grandson of the latter, there can be little doubt that he was the eldest son of "Maurice Mor," by his *first wife*, "daughter of O'Sullivan Beare." The whole tenor of the narrative and of the extract from the Cotter MS. shows this, and the only reason for making him younger son, or son at all of the Countess of Desmond, is the inquisition of 18 Jas. I. (p. 653); but it must be borne in mind that this was held a long time after, and for a specific purpose, and that no evidence was brought before the jurors which did not bear on the matter in hand, which was to determine the lands held by the several White Knights, the acts and deeds of each affecting those lands, particularly mortgages, and enfiefments which gave an interest in them to other parties, which might prevent them from being affected by the attainder of John Oge, the order of succession of those who possessed those lands and their relationships to each other; and I think that the inquisition (in the absence of any evidence to the contrary) found Maurice Oge the eldest son, and John the second son of Maurice Mor (in the first instance they mention John before Maurice), simply because Maurice preceded John in the succession; they also altogether ignore (in the absence of evidence) the existence of sons who did not succeed, or who did not deal in any way with the lands—*e.g.* Gibbon, son of Maurice Mor, who, I believe, was for a short time White Knight, and his half-brother David of Ardskeagh, and Maurice, Gerald, and William, sons of John Oge. I therefore do not think that the evidence of the inquisition at all weighs against that which goes the other way, and would venture to obliterate the light line joining "Sir John, knighted by the Earl of Kildare," &c., with the second wife of "Maurice Mor," and replace it by a heavy line joining him with the first wife, "daughter of O'Sullivan Beare." I am inclined to think that this should be a heavy line, because he seems to have been White Knight in 1552 (*see* statement to that effect in second paragraph, p. 652), though, on a careful reading of the inquisition of 34 of Elizabeth, I do not see much to show very distinctly whether the John Fitz Maurice, White Knight there mentioned, was this John son of Maurice Mor, or his grand-nephew and predecessor, John son of Maurice, son of Maurice Oge. However, whichever it may be, it does not affect the question of John, son of Maurice Mor, being his son by his first wife.

7. Now I come to the sons of Edmond Fitz John. Edmond Oge is all right in the pedigree, but at page 706, note at foot of page, it is said, "Writing to Sir James Perrott from Dublin, June 15th, 1608, Sir Arthur Chichester states that he had 'heard that the White Knight's grandchild—is dead—there is but one more boy in the succession' (Chichester makes a curious mistake here, for the grandchild referred to was the only legitimate male descendant of Edmond Fitz Gibbon, alive in 1608.)" Now I think that Chichester may be supposed to know what he was about in such a case, and I take this letter to be in itself sufficient evidence that Edmond Oge was alive when it was written, and in the pedigree he is put down as alive in 1609.

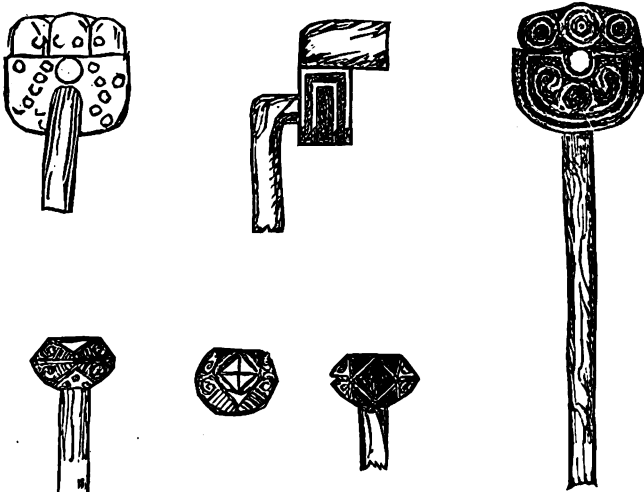
8. On same page 706 it is said, "a King's Letter was issued by the Irish Government in 1612 (dated Jan. 2), directing a grant in reversion to Sir Patrick Murray of 'the lands of the White Knight now dead, and of whom there is but one heir male now inheritable' (this statement is not

correct, as the last heir male, Maurice Oge, had died on the previous 30th of April: see p. 712). In September following came a fresh command from the King directing an absolute grant to be made to his favourite." Now I think that the persons interested in those King's Letters knew perfectly well what they were about, and that the letter of the 2nd of June, 1612, may be taken to prove, in the absence of any proof of his previous death (and I believe that such is not known to exist), that Edmond Oge was alive when it was written, and also that the letter of September raises a strong presumption that he had died in the interval. I therefore think that Edmond Oge survived his nephew Maurice Oge, and was consequently the last heir male of Edmond the White Knight; that he was alive in 1612, and most probably died in that year.

If the pedigree is correct in making John son of Maurice Mor, by the Countess of Desmond, it should be made consistent by expunging the statement that Gibbon was hanged by his *half*-brother John.

GEORGE G. HEWSON.

Bronze Pins.—The accompanying full-sized drawings are from two bronze pins found near the mouth of the river Deal, not far from Askeaton, county Limerick, below high-water mark, on the east or Kenry side of the river. They were found in the year 1873, and are in the possession of the Rev. Robert Gabbett, who recently placed his interesting collection of Irish antiquities found in the county Limerick at my disposal, for the purpose of drawing and describing any that I wished,



Bronze Pins.

of which kind permission I gladly availed myself, and the present is a first instalment of the results. The pin represented in the three upper figures is six inches long, and has been longer, the point having been evidently broken off. The head is five-eighths of an inch across by eleven-sixteenths; the high part is seven-sixteenths, and the low

E 2

part one-fourth of an inch deep. There is a hole right through the centre of the head in the low part, but close to the high part. On the front the pattern shown in white is raised, and the ground shown in black is sunk; the pattern on the high part is divided into three circular parts, the centre one consisting of two raised concentric circles and a small raised circular spot in the centre; the two side ones of two raised concentric circles without any raised spot in the centre, which is occupied by a depression. There are traces of coloured enamel in the sunken parts of the head. A magnifying glass shows distinctly small spots of bright red, bright green, and a rich purplish-brown. After a close examination with a good lens, I feel satisfied that those colours are caused by the remains of enamel, and not by oxidation of the metal. Round both edges of the lower part of the head are two raised lines with a sunken part between them, and the middle of the edge is also sunk. Those depressions, I think, were also filled with enamel. The back is plain, except that there are on it a number of small depressed circles, just like what would be made on lead by punching leather on it. They are not all the same size, and are so slight that they would escape notice, except on very close examination. They are all, however, perfect, and do not seem to have been at all obliterated by wear. It is hard to account for them. They can hardly be intended as ornaments. They are not symmetrically placed, except perhaps the four near the top, and form no kind of pattern. This strikes me as a very beautiful and very rare type of pin; the raised portion of the head is, I believe, very unusual if not unique, and the effect must have been very good when the parts now hollow were filled with various-coloured enamel. The hole through the centre of the head is also curious. The three lower drawings represent a much smaller pin. It is now two and a-half inches long, and has lost some of its point. At first sight, and at a little distance, it looks more like an old brass nail than anything else; but on closer observation it is seen to be rather elaborately ornamented. The ornaments are formed by incised lens, but the five compartments shaded dark are hollowed out pretty deeply, and, though no traces of it now remain, I think it not unlikely that they originally contained enamel. There is a groove running horizontally round the head, except where the central diamond-shaped, sunken compartment is shown; there is a cross on top, but I do not think that that can be supposed to show a Christian origin, as it would be very likely to come in the style of ornamentation used, that on the top being formed of a circle enclosing a diamond, the opposite angles of which are joined by diagonal lines which form the cross. This I think a very interesting little pin, though not as handsome or effective as the large one.

J. G. HEWSON.

Cleburne of Ballycolliton, Co. Tipperary.—In the chancel of the old church of Kilbaron, north Tipperary, is a slab carved with a shield bearing the arms—Ar. three chevrons interlaced in base sa. a chief of the last, and the following inscription in raised Roman letters:—

GULIELLMUS · CLEBURNE · DE ·
 BALLICULITAN · ARMIGER ·
 OBIT · VICESIMO · SECUNDO ·
 DIE · MENSIS · OCTOBRIS
 ANNO · DOM · 1684.

Taylor in his "Manorial Halls of Westmoreland," p. 256, gives the same arms carved on Cleburne Hall, with the inscription—

Rychard Clebur · thus · the · me · cawl ·
 weh · in · my · tyme · hath · bealded · ys · hall ·
 The · year · of · our · Lord · God · who · lyst ·
 for · to · neven · 1567.

On a fragment of another armorial slab, destroyed, was the singular Saxon motto or *ludum* on the name :—

Ne · lofe · Clibbor · ne · sceame.

which may be translated "caring neither for praise nor blame," the play on the words reading "Clibborne."

JOHN O'HART.

Grants of Wardship of Heirs of White Knight.—I extract the following from the Patent Rolls 1st., James I., Part I.—Public Record Office, London :—

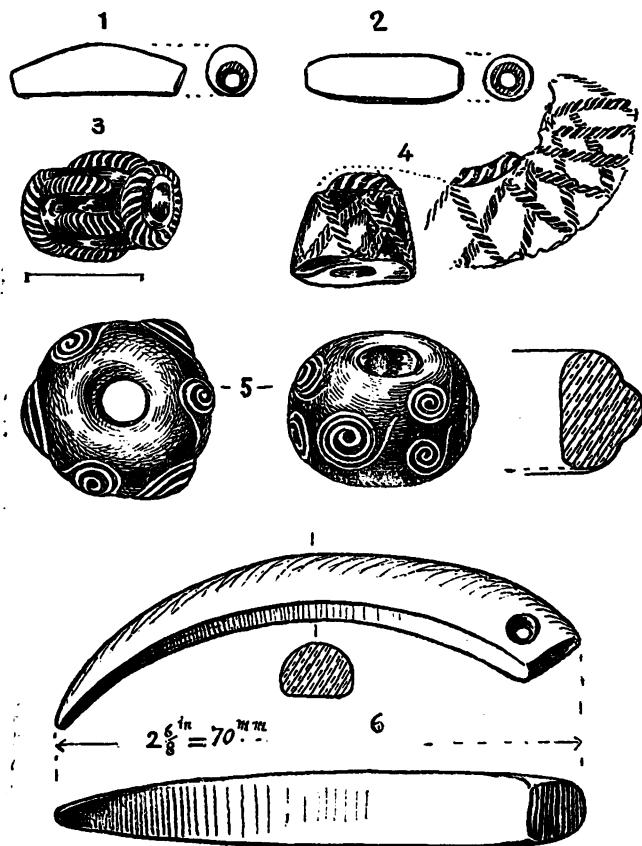
VI. 22.—Grant to Francis Annesley, gent., of the Wardship of Maur. Fitz Gibbon, grandson, or relation, and heir of Edm. Fitz Gibbon, commonly called the White Knight, deceased, for a fine of 30' Ir., and an annual rent of 15' 18' 10⁴d Ir., retaining 5' thereof for his maintenance and education in the English religion and habits, and in Trinity College, Dublin, from the 12th to the 18th year of his age. 13th June.

XLVIII. 7.—Grant to Donogh, Earl of Thomond, of the Wardship of Margaret, Ny. Morris Fitz Gibbon, sister and next heir of Maurice Oge Fitz Gibbon, of Ballyboy, in Tipperary Co., gent., deceased, for a fine of 30' Ir., and an annual rent of 15' 18' 0^d Ir., retaining 5' Ir. for her maintenance ; also of the Wardship of Edmund Oge Fitz Gibbon, son and male heir of Edmund Fitz Gibbon, late of Kilbehenny, in Limerick Co., deceased, commonly called the White Knight, for an annual rent of 2' Eng., retaining 1' thereof for his maintenance. 2nd July.

J. GROVE WHITE, CAPT. 57th Regt.

Glass Beads and Jet Ornaments.—One of the good services of the "Journal" is to make members discuss the various antiquarian subjects published in its pages. So, while talking lately with our esteemed Fellow, A. G. Geoghegan, about the glass beads illustrating Mr. Knowles' Paper ("Journal" No. 47) I found he had five beads, and a remarkable little ornament of jet in his collection. He kindly allowed me to make sketches of these objects, and from the sketch the accompanying illustration has been taken by the Typo-etching process. The objects are represented the natural size. The Members are indebted to Mr. Geoghegan's liberality for this engraving. All the information he possesses regarding them is unfortunately slight; he procured them from one of those wandering friends of collectors of antiquities, called ragmen, at Londonderry, 1864. A glance at the illustration will best tell the character of these beads. The 1st is of jet, and of rather a peculiar shape. The 2nd is a black glass tube without ornament; 3rd is a fine deep-blue glass bead, with insertions in threes of a white and blue glass twist rods at each end. A similar bead is figured in Mr. R. Day's Paper, "Journal" Vol. II., 2nd Series; and in No. 6, April 1869, but this is without the two white spots there depicted; 4th is broken: the fracture shows that the bead was polished

after the white threads of twist glass were inserted. I have endeavoured to show the pattern as if the surface was unrolled. These were found at Dungiven, Co. Derry. 5th is a remarkably fine bead, deep rich blue glass, with two sets of white spiral lines inserted. The larger spirals are in three knobs, and between each of these knobs are two smaller spiral lines in knobs slightly raised from the ground of the bead. The name of the place where this bead was found, Dun-na-mana, Co. Tyrone (said to be the Fort of certain Women), is suggestive.



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Glass Beads and Jet Ornaments.

Messrs. Day, Benn, Knowles, and Nesbitt, have treated the subject of glass beads, found in Ireland, and their manufacture, in this "Journal." The information regarding the finding of all these beads is painfully imperfect, and I find all the beads in the Gibbs bequest to the S. Kensington Museum, some 30 strings, over 300 beads, indiscriminately labelled "Anglo-Saxon." But I should like to direct attention, as it has a collateral bearing on the question of the age of the introduction of glass, to the Tara Brooch. That wonderful example of art culture contains,

besides its marvellously beautiful plaques of gold work, bosses, and small portions of brown amber, glass cut into the forms of faces. On the Bachall or Pastoral staff found at Lismore, supposed to have been used by St. Carthach, but, from the inscription on it, made for Nial Mac Meic Educam, Bishop of Lismore, who died 1112-13, we find bosses of glass or vitreous mosaic. It is surmounted by a lacertine open-work ornament terminating in a monster's head, with blue glass eyes. The pastoral staff of St. Melis and the Clonmacnoise crozier are similarly decorated, and I would also refer to the shrine of St. Manchan, and to the Ardagh Chalice, the handles of which are studded with bosses of a similar vitreous substance, bearing in the designs a remarkable likeness to the Egyptian or Sidonian style of art.

I would specially direct attention to the object in jet, No. 6, found at Garvagh, Co. Londonderry. It is in the form of a boar's tusk, and perforated to hang by the thick end. Now we find, amongst people in a certain state of culture, objects of a natural character are adapted for personal adornment, and frequently these forms are imitated in some other material. The Xebaroe Indians of Macas, Ecuador, wear necklaces of teeth perforated and strung together. From the Fiji, Friendly, Solomon, and Sandwich Islands also come many examples, and in the Ethnological collections of General Pitt-Rivers, now exhibiting in the South Kensington Museum, there is a Kafir necklace composed of strung glass beads, with perforated teeth of animals, and close beside it another necklace also of glass beads, strung with bronze objects in the form of teeth, showing and demonstrating imitation, translation, and transition. From New Zealand we get ivory ear-drops in similar forms. What the culture at Garvagh was, at the time this object was worn, may be imagined. I see in the *Etudes Paleoethnologiques*, by Ernest Chantre, Fig. 15, 2nd part, that he gives a necklace of shells, teeth, beads, and bones, strung together, found under the dolmen de Therondels (Aveyron). Perhaps some of our members may be able to give other examples, tell the age, and prove the use, if any, of this little object.

GEO. M. ATKINSON.

THE DAMHLIAG OF ACHADHABHALL.

BY THE REV. JAMES GRAVES, A.B.

THEIR small size gives a distinctive character to the churches built during the first five or six centuries after the evangelization of Ireland, and some of a very ancient date are so restricted that they could never have served for ought else than oratories for the devotions of a single person. The internal dimensions of several of these cells measure 12 feet by 8, as Leabba Molagga; 10 by 7, as Ballywiheen; 10 by 8, as Iniscaltra; 14 by 10, as Temple-na-doon; 17 by 8, as Kilmalceadar; &c., &c.; whilst 80 feet would seem to be the greatest length of any undoubtedly ancient Damhliag, or Teampul Mor. In the Ancient Annotations, by Tirechan, on the Life of St. Patrick in the Book of Armagh, 60 feet is mentioned as the measurement of the "*Ecclesia Patricii magna*," or Teampul Mor at Tailtean, the site of which was given to the saint by king Conall:—"Pensabatque aeclessiam Deo Patricii pedibus ejus, lx. pedum. Et dixit Patricius, si diminuatur aeclessia ista, non erit longum regnum tibi et firmum." And in the Tripartite Life we read of the same church: "In loco isto, vbi erat aula sua, Conallus jecit Deo et S. Patricio Ecclesiæ extruendæ fundamentum, quod *pedibus ejus lx. pedum erat*: ipse verò aulam suam ad aliam vicinum locum transtulit."¹ Not many of these early "*ecclesiæ magnæ*" remain to us. It is therefore of interest to describe one little known hitherto—that at Aghowle. John O'Donovan may be said to have discovered it: he wrote the following account of it, preserved in the "Letters containing Information relative to the Antiquities of the County of Wicklow during the progress of the Ordnance Survey," vol. I., now in the Library of the Royal Irish Academy. The letter is dated "January 1st, 1839, one o'clock, at night." I give the greater part of it:—

Of the parish of Aghowle.—This parish lies in the west of the barony of Siol Elaigh, and is bounded on the north by the parishes of Liscolman, and Crecrin; on the east by the parishes Mullennacuff, and Carnew; on the south by the parish of Moyacomb, and on the west by the county of Carlow.

¹ Lib. iii. c. 5 (Colgan, *Trias Thaum.*, p. 129 b.)

The name of this parish signifies Applefield. I have the honour of being the first who connected this parish with its ancient history; and though I am convinced that it will never be of any use to mankind to know that the parish of Aghowle, in the barony of Shillely, in the county of Wicklow, is the Achadhhabhla and Achadh-n-abhall of the ancient Irish writers, still it gives me great consolation to be the first Irish Topographer who proved their identity by book and field inquiry. As this place has never been identified it is necessary for me to put together in as clear a form as I can the evidences which place its situation beyond controversy. In the first place then the Scholiast of Aengus places MÚN BEC, a little church in which a part of the relics of the celebrated Fiecc were venerated, between the churches of *Cluain Mor Maodhog* and *Achadhhabhall*.

Omne .i. Omin .i. cell bec filitir cluain mor moeodoc acur Achadhabhall
 ισανοριος ατα φιαcc.

Omne, i.e. of Omin, i.e. a little church between Cluain Mor Maedoc and Achadhball, Fiac is there.

Leabhar Breac, Felire Aenguis, October 12.

This gives us an idea of whereabouts it lies, that is in what *plaga* or *regio*. I here insert all the notices of this monastery to be met with in Colgan, the Annals of the Four Masters, Archdall, and Lanigan.

AA. SS., p. 394 (col. b).

XXIII. Feb. Vita S. Finniani seu Finneni Abbatis de Cluain-eraird ex Codice MS. SALMATICENSI.

XIII. Igitur Finnianus optimus sanctorum secundi Ordinis¹⁷ Abbas volens multiplicare cultum Dei altissimi, plures monachos in præfato loco, qui¹⁸ Achadh-abhla dicitur, relinquens, ad regionem Barche perrexit. Volens enim ibi Ecclesiam Deo suo ædificare, venerunt ad eum duo reguli, qui in terra illa habitabant, scilicet Cormacus & Crimthannus qui¹⁹ erant duo filii Dermittii regis. Iste Crimthannus primus in regno erat cui inuidebat Cormacus sicut ex sequentibus probatur. Nam cum fundaret Finnianus Ecclesiam in terra Barcheorum, volens Cormacus propter invidiam, quam habebat ad fratrem suum Crimthannum, ut S. Finnianus ei malediceret, suggerebat fratri suo Crimthanno, ut sanctum de terra sua expelleret. Cum verò Crimthannus consilio fratris consensum præberet, ut scilicet virum sanctum de finibus suis ejiceret; venit ad Ecclesiam ubi, S. Finnianus scripturam sacram legebat; et ait

¹⁷ Nota, p. 398, col. b. 17. Igitur Finnianus, optimus sanctorum secundi ordinis, etc. c. 13. De tribus ordinibus seu classibus Sanctorum qui successivè floruerunt in Hibernia, eorumque discriminibus, vide in vita alia hujus sancti viri, quam dabimus ad 12. Dec., et Usserum de Primord. Eccl. Britt., p. 913, 914, 916, apud quem nomina Sanctorum secundi ordinis exprimentur sic, Duo Finniani, duo Brendani, Iarlaithe, Iuama, Comgallus, Coemgenus, Cieranus, Columba, Cannechus, Eoganus, Maclaicreus, . . . et alii multi. Vide Usserum ibidem fusè de his disserentem. 18. Plures Monachos in præfato loco qui Achadh-abhla dicitur relinquens, ad regionem Bairche perrexit c. 13. Monas-

terium de Achadh-abhla est in regione Hy Kenselaigh, et ante dicebatur Cro-sail-each, in eoque ipse Sanctus dicitur mansisse annis sedecim, ut in Hibernico habetur. Hy-Bairche etiam est regio Lageniæ, quæ in Hibernico alio nomine Crich-dunluing vocatur, et in ea extruxit Ecclesiam, de Mugna, quæ in Hibernico *Mugna-Hel-chain* appellatur, locum donante Carbree Rege Lageniæ.

¹⁹ Cormacus et Crimthannus, qui erant duo filii Dermittii Regis etc. c. 13. Videtur hic fuisse Dermittius filius Cerbhalli, Rex Hiberniæ, qui floruit circa hoc tempus, et occisus est anno 558 juxta catalogum Regum Hiberniæ, & Quat. Magistr. in Annalibus.

sancto; Egredere de terra ista, quia hic non habitabis. Et respondens homo Dei, ait; non egrediar nisi per manum trahar. Chrimthannus autem, quia filius mortis erat, tenuit manum ejus. Et dixit homo Dei ad eum, ut antecederet se. Quod cum fecisset, contractus est pes ejus ad lapidem. Et ait Finnianus; Regnum tuum sic deficiet, et confringetur.

ANNALS FOUR MASTERS.

1017. Cormac Ua Mithidhein, Abbot of Achadh-abhla, died.

1050. Diarmaid Ua Cele, airchinneach of Tealach-Foirtcheirn and Achadh-abhall, died.

LANIGAN, "ECCLES. HIST.," VOL. I. pp. 461, 464.

St. Ailbe of Emly after a long life, the greater part of which was spent in preaching the Gospel, instructing, and preparing others for the sacred ministry, and in forwarding by all means in his power the good of religion, was in the following year called out of this world, and his death is assigned in our annals to the year 527, p. 461. About the time of Ailbe's death we may, I believe, place the commencement of St. Finnian's famous school at Clonard, p. 464. On his passage to Ireland he stopped a while at Darinis to pay a visit to his old friend Caiman; and thence continuing his voyage landed at the port of Kille-Caireni.¹²⁷ Thence he sent messengers to Muiredeach, sovereign of Hykingsellagh, requesting permission to enter his territory. The prince, highly rejoiced at his arrival, went to visit him, and throwing himself at his feet, told him that, wherever he would wish to erect a church, he should not want ground for that purpose. Finnian then set about his mission, erected some churches, and established a religious community at a place called Achadh-abhla (Agh owla).¹³⁰ Hence he went to the district of *Hy Barche*, and formed an establishment at *Mugna*, in which he gave lectures on the holy Scriptures for seven years.

MONASTICON HIB., p. 731.

ACHADHABHLEA; in the territory of Hy Kenselach. This Abbey, anciently called Crosailech, was founded by St. Finian of Clonard, in the county of Meath, who resided here sixteen years. A.D. 1017. Died the Abbot Cormac Hua Nitedeam. This Monastery is now unknown.¹

The ancient Hy-Kinnsellach comprehended part of the counties Wexford, Carlow, and part of the Queen's County. The modern contains part of Wexford.

The church of Aghowle is identifiable with the ancient *Achadh-abhall* in every point of view; for, in the first place, the names are identical, it

¹²⁷ Kille-Cairini signifies the church &c. of Ciaren. I am sure that it is the church town of the parish of Carn (Co. Wexford) near Carnore point.

¹³⁰ Colgan, in his loose topographical manner tells us, AA., SS., p. 398, that this place was in HyKinsellagh, and that it was anciently called Crosaileach. Archdall has it in the county of Wexford, and, I believe, justly.* Colgan refers to some Irish document for a story about Finnian having lived for 16 years in that place.

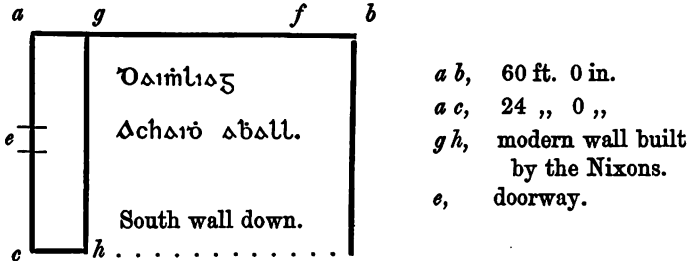
The Acts, however, without mentioning any number of years, seem to give us to understand that Finnian remained there no longer time than was necessary to form the establishment. — Lanigan, "Eccles. History of Ireland," vol. i. ch. ix., p. 468.

¹ It was unknown to you, Mr. Archdall, but you had no right to assume that it was unknown to others. The truth is, Archdall was not qualified to identify those places, as he did not understand the language of the country.—J. O'D.

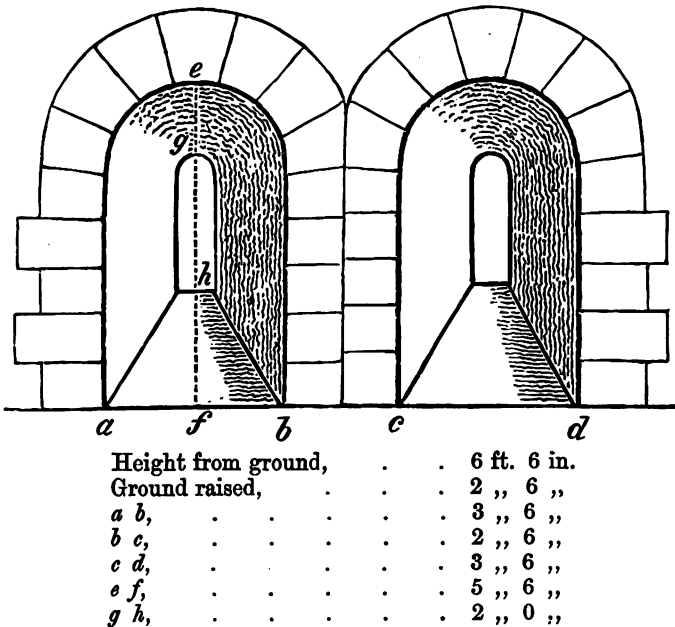
* Why not say "correctly"? Lanigan was a clever fellow, but his research was not sufficiently minute, and his knowledge of the Irish documents was too confined.—J. O'D.

being now pronounced by old men who speak Irish *achaball*—Agh-ool or oul. In the second place it is in the territory of Hy-Kinnsella; and in the third place the traditional founder of the church is St. Finden, according to old Mr. Hughes, the oldest man (90 years) in the parish, who knows nothing of the written history of Aghowle.

The old church of *Achadh-Abhall* is one of the most curious I have seen yet in my rambles through Ireland. It is situated about 5 miles to the south-east of Tullow, and 8 miles west, and by south of Tinnahely.



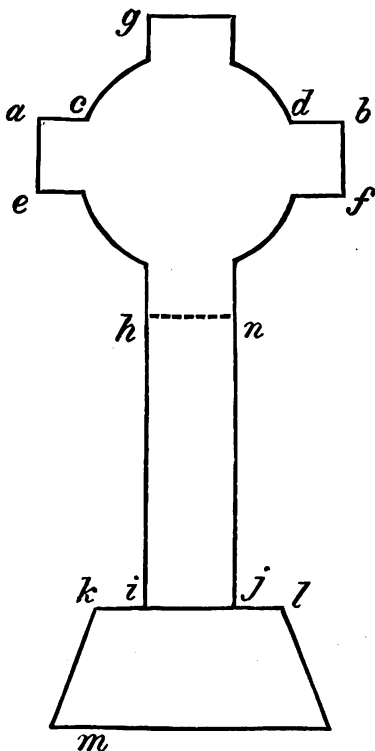
It is a regular old Irish *Damhliag* or *Teampull mor*, measuring on the inside 60 feet in length and 24 in breadth, which was the regular measurement of the primatial Irish cathedrals and principal abbey



Inside view of the two windows in east gable.

churches, according to the Book of Armagh, the Tripartite Life of St. Patrick, published by Colgan, and the Life of the same saint preserved in the Book of Lismore. The walls are nearly 3 feet thick, and built of

good blocks of granite stones, but which are not so large as to entitle this church to be classed under the semi-Cyclopean style. The long and the short masonry is observable, but not very conspicuous. The north wall, which is perfect, is about 18 feet in height, and contains one window. . . . The greater part of the south wall is down. The two gables (which are 60 feet asunder) are perfect, and contain features well worth the antiquary's attention. The two gables, as well as I could guess by the



a b, . . . 5 ft. 0 in.
a c, . . . 0 ,, 8 ,,
d b, . . . 0 ,, 8 ,,
a e, . . . 1 ,, 4 ,,
b f, . . . 1 ,, 4 ,,
g h, . . . 5 ,, 0 ,,

h i, . . . 5 ft. 4 in.
i j, . . . 1 ,, 8 ,,
k l, . . . 3 ,, 0 ,,
k m, . . . 2 ,, 0 ,,
g m, . . . 12 ,, 4 ,,

St. Finden's Cross at Achadh-abhall as it originally stood. The head is now prostrate on the ground.

eye, are more than 30 feet in height. The west gable contains a primitive door-way built of most excellent chiselled stones. It is 6 feet 6 inches in height (no part of it is buried in the ground), and 2 feet 8 inches in breadth at the top, and about 2 inches (scarcely so much) broader at the bottom. It is now closed by a wooden door, which is blocked, so that I

could not see it on the inside. The western part of this church now encloses the burial-place of the *Nixons*.

The doorway widens a good deal on the inside, like that of the old church of Killeshen, near Carlow, but I cannot say how it was formed exactly, as I had not time to apply for the key of the mausoleum. I could not find any appearance of a choral arch in this church, and I have great doubts as to whether it ever had one. It is probable that the south side-wall contained two windows of a similar character with the one on the north wall. The east gable contains two windows exactly 2 feet asunder, and now placed 6 feet 6 inches and 9 feet on the outside, which shows that the ground has been raised 2 feet 6 inches on the inside. The west gable contains a window certainly of the same dimensions and characteristics with those in the east gable, but it is so veiled in luxuriant ivy that you cannot see the number or form of its stones used in its erection. The window in the north wall, above referred to (*see* ground plan, &c.), is exactly the same shape and size with the two in the east gable. About 36 feet distant from the north-west corner of this church stand the pedestal and shaft of a granite *cross* of the primitive ages of the Irish Church; and the remaining part (which completed the cross) lies prostrate on the ground immediately to the west of them. The pedestal is a fine block of granite 3 feet long, 2 feet 6 inches broad, and 2 feet over ground. The shaft is 5 feet 4 inches in height, 1 foot 8 inches in breadth and 11 inches in thickness. The stone which formed the top and arms now lying on the ground, as already said, measures in width 5 feet. It was apparently blown off by a storm (*see* p. 31).

This cross is a very venerable monument of the Christian religion in Ireland. It exhibits no sculpture or inscription. There is near it a very ancient stone font, the water in which is believed to be blessed and able to cure headaches, &c., &c., for as the stone retains the blessing of St. Finden, it imparts it to every drop of rain-water which falls into it.

Your obedient Servant,

JOHN O'DONOVAN.

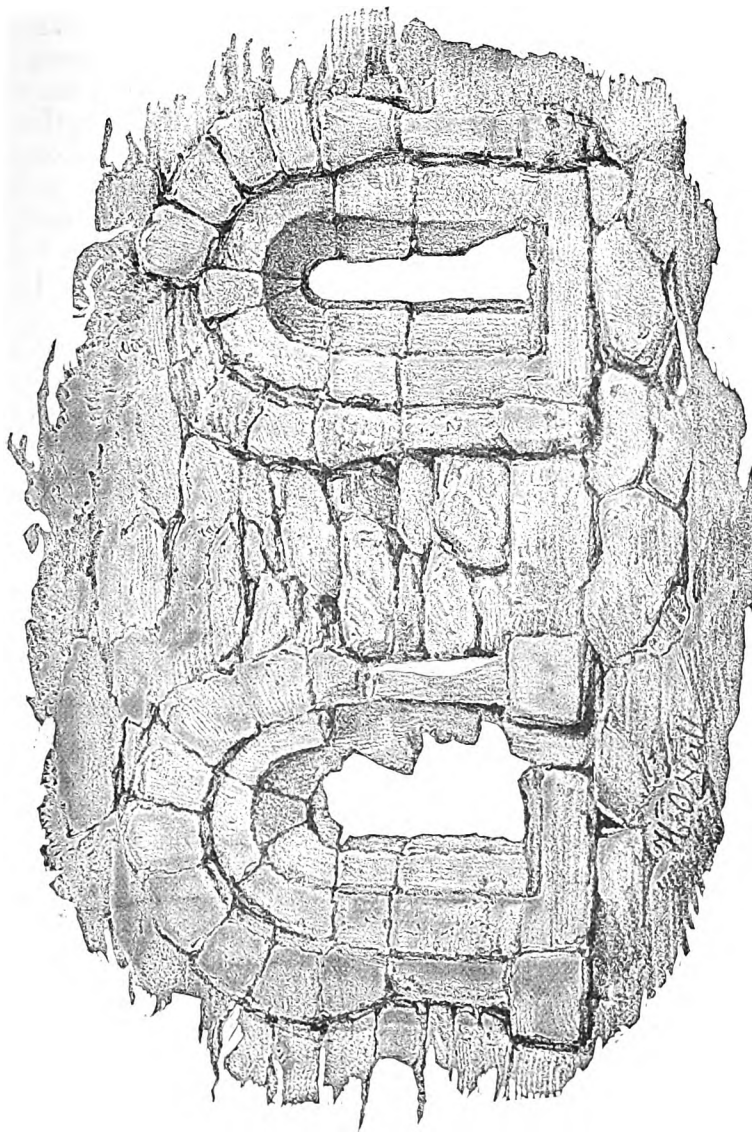
I have been on the look out for this *Achadh-abhall* these eight years, and had despaired of ever being able to identify it.

J. O'D.

There can be little doubt that St. Finian of the second order of the Saints in Ireland, in the first quarter of the sixth century, founded his first monastic community at Aghowle: that it was of sufficient importance to require the erection of a Damhliag or Teampul-Mor, we may conclude, for he placed many monks, "*plures monachos*," therein, and there he continued to reside for some time, till he removed to Clonard, and founded there the famous monastery of that name. Of the establishment at Aghowle nothing now remains but the Damhliag; but the area of the graveyard in which it stands is of great extent,

and could afford room for other structures. The site is placed on one of the grassy swelling sub-ridges of the Wicklow range of mountains which rise round it, forming a grand amphitheatre, whilst south, south-east, and south-west, there is an extensive and varied prospect over great part of Wexford and the county of Carlow, bounded by the Sliabh Margie range. The church is very high for its size, and the masonry principally consists of field stones or boulders, chiefly granite, but some of the wall stones are of a schistose material: all are undressed except in the quoins, and in the door and windows, which are chiselled, and here the material is almost all of fine quartzitic granite, with some very fine grits. The centre of the walls is filled with small stones and hard, well-made mortar grouting, thoroughly incorporated. The walls are 3 feet thick, and are perfect, except that the greater part of the south side was pulled down before 1839 to build the cross wall at west end, enclosing a burial-ground of the Nixon family. Some of the quoin stones of the N.-E. angle have been pulled out and were used for the same purpose. The south wall is 20 feet high from the present surface, which is raised above its original level. The north wall is 24 feet high, and the gables, which are perfect, are each about 35 feet to the apex. There is a great open crack in the north wall, and the east gable leans outward considerably and is in a very dangerous condition. Rather irregularly placed in the east gable are two windows, which inside are 2 feet 6 inches apart, the jambs 4 feet 6 inches to spring of semicircular arch, and each window is 3 feet 6 inches at base. They are widely and equally splayed in base, sides, and head. The stones are finely chiselled, and round the internal arrises of the splays runs a small half-round moulding worked in the stones. The bases of the windows internally are about 6 feet from present surface. Externally they are respectively 10 ft. and 9 ft. 3 ins. above the present surface, that to the north being placed highest in the wall. They are not placed quite centrally in gable. A drawing of the external elevation of these windows is here given. Each window has a shallow but broad hollow running

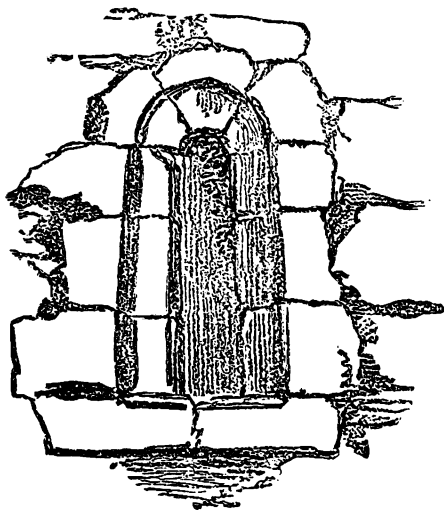
round it continuously, outside of which is a square-shaped hood, the faces of which are carved with shallow chevrons



External view, East Windows, Aghowle Church.

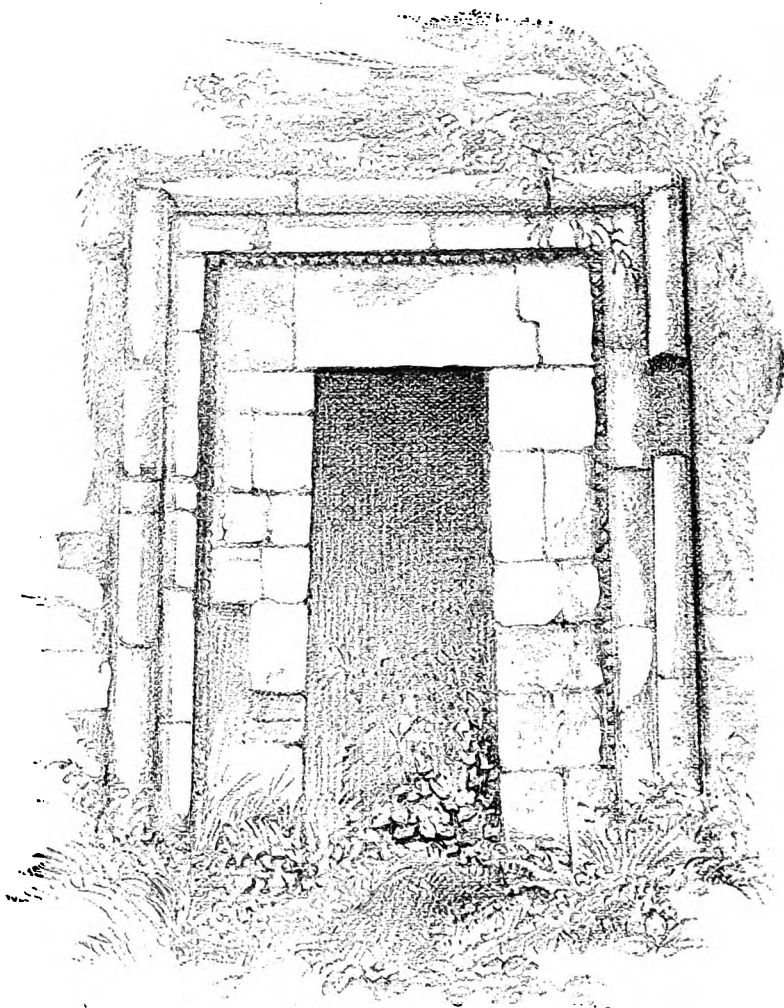
now very indistinct, and the edges of the arris notched at each joint. This hood springs from square capitals of an

inverted cone shape, and these again rest on round attached columns. These columns spring from square blocks as bases corbelled out 4 inches from walls in one of the windows; whilst in the other these bases are carved rudely into monsters' heads—dog-like in aspect. In the north wall there is one small window (*see cut here given*); it is the same size and character as those in the east gable, only wanting the hood and side columns externally. It is 14 feet from the present surface of the ground. Its external splay is similar to that of the east windows, but it bears no round moulding on the arris as they do. There is no other ope on the north wall. It



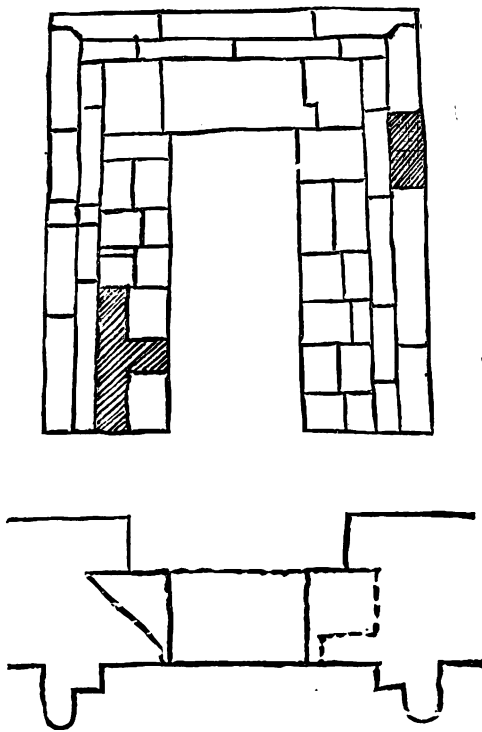
External view, North Window, Aghowle Church.

is probable that the south wall had windows also, but if so, they have been destroyed with the portion pulled down. Internally there are not any recesses in the walls that are now standing, except an aumbry in the east measuring 2 feet high by 1 foot 4 inches wide, at the south side of the altar-place. This aumbry is of rubble masonry and not chiselled. There is a small window, evidently of the same character as those already described, very high up in the west gable, but it is so much concealed by the ivy, which covers the greater part



WEST DOORWAY, AGHOWLE CHURCH.

of this gable, that it is not possible to give its details. This west window is above the level of the side walls; and it is probable that it lighted an internal croft or gallery constructed of timber. Evidence of the existence of this croft remains in the existence of two corbels in the west-ends of both side walls internally, at the height of about 14 feet above the floor, and considerably above the level of the west door.



Plan and Elevation of West Door, Damhliag, Aghowle. Scale half an inch to a foot.

We now come to the most remarkable feature of the Damhliag—namely its west door. The plate which faces this page gives a correct view of this unique doorway, and I annex a plan and geometrical elevation, showing all the stones and joints, laid down to scale.

The shaded portions show where stones have been removed.

The doorway is trabeated, as usual in our very early churches, and has slightly inclined sides, but it presents a feature most rarely found: it is surrounded by an architrave of the same character as the door ope, and conforming to its lines, consisting of a bold round moulding surmounting a flat member which has an ornament of pellets on the faces next the entrance, the face between the latter and this pellet moulding being still further recessed. The angle-joints of the external round moulding are joggled in a very peculiar way. The lintel of the door, although externally it shows as if composed of three separate stones, is really one immense block, which reaches full through the wall from back to front. What externally appears a separate stone, central over the head of the doorway, is a part of the mass into which side stones are skilfully "grafted," to make good defects in these parts of the original block—one joint being straight and the other joggled. Internally this great block of stone stretches unbroken across the head of the doorway, and is 5 feet long by 8 inches high. It is cut to the reveal of the internal face of the door. Above it internally are two stones each 10 inches high; one 2 feet 3 inches long, the other 2 feet. The rest of the tympanum beneath the reveal is filled up with rubble masonry. The door ope has no other ornament than a small half-round moulding notched into the arrises, like that on the interior arrises of east window, which runs round the internal and external arrises of its jambs and trabeated head. The doorway, as already remarked, is revealed or recessed on its internal face, the reveal rising with a semicircular head above the trabeated lintel of the door. In the face of this reveal was constructed in the original building of the wall a bolt-hole of 4 inches square, allowing a wooden bolt to run into the wall, and be drawn out to secure the door. This bolt-hole is $3\frac{1}{2}$ inches from the face of the reveal, showing that such was about the thickness of the original stout oaken door of the church; which, from the small size of its windows and their height above the ground, would thus be securely closed.

This door was hung on strong iron hinges at the north side, traces of which remain,¹ and must also have had an iron bolt attached to its south edge, which shot into a small slot-hole below the bolt.

The material of the doorway is almost entirely quartzitic granite, finely chiselled. A few grit stones, however, are used in the work.

John O'Donovan has described and given the dimensions of an early cross of granite, the base of which stands 30 to 40 feet S.-W. of the church; the head lies near, broken off, as it lay in 1839. It is plain and solid, the disc enclosing the arms not being pierced; the shaft was worked into plain panels. There is also the base of a small cross not far from the E. end of church, and the cross, which apparently stood on it, forms the headstone of a grave close by. O'Donovan also described the large granite font or basin, rudely rectangular in form, which lies near the large cross. There is in the churchyard a granite boulder with a small *bullawn* or cavity worked in it, such as are often found near ancient churches.

That there should have been no Round Tower or Cloigheac in connexion with so important a church seems strange. But it may be that a careful search would disclose its foundations, as was the case when the base of a Round Tower was discovered at St. Molyng's monastery, anciently Teach Molyng, now St. Mullen's, during the recent operations of repair and removal of rubbish carried out by the Board of Works, consequent on the remains there being constituted a National Monument. That St. Finian must, at all events, have erected some kind of Cloigheac at Aghowle appears from the following curious legend of the Fugitive Bell, which the Rev. John O'Hanlon has given in "The Lives of the Irish Saints," vol. iv. pp. 117, 118:—

"It is related, in an old Irish Life of St. Finan, or Finnen, Abbot of Clonard, that after founding his first monastery, at Achadh Abhla, or Aghold, he erected therein a belfry. He placed in it a magnificent bell,

¹ It might be argued that the presence of these traces of the iron hinges indicates a comparatively modern date; but the remains of massive iron hinges remain in

the doors of many of the Round Towers, so inserted that only during the original construction of the masonry was it possible to place them as they exist.

the dulcet sounds of which could be heard for many miles around, as it regularly summoned the community and congregation to their morning and evening devotions. After Finan's departure for Mugna Helchain, in Hy Bairrche, and during his sojourn there, the bell still performed its functions; and even when he set up an educational establishment at Cluain-Iraird, or Clonard, it regularly rang out, in the usual course, and the people of the surrounding country got so accustomed to its tones, that they regarded it as an object of the greatest veneration, without which they considered the monastery of Aghold must be a solitary place. When the holy abbot Maidoc—but we are not told which holy man—had founded his celebrated establishment at Cluain-mor-Meadoc, or Clonmore, about four miles northwards, its sweet sounds aroused both himself and his brotherhood every morning. At length he began to covet the bell, and to wish that he himself had such a splendid one in his own royal monastery, so that he could, in a more solemn manner, summon his numerous retinue to their daily devotions. Being on terms of the closest intimacy with St. Finan, while permanently taking up his residence at Clonard, he journeyed to and fro, and during his occasional visitations to Aghold, Finan was in the habit of looking into Clonmore, and passing a few hours with his old friend. On every visit, St. Maidoc never failed to urge on St. Finan to grant him the coveted bell. At length, weary of the saint's importunities, and resolving in his own mind that if the bell were to be removed at all, it should not be to the strange monastery of Clonmore, but to his own great College, in Meath, he ought to fetch it; St. Finan had the bell one day taken down from the belfry, in Aghold, and he set it up with great pomp in his church, at Clonard. Next morning, when the brother appointed by St. Finan to ring the bell repaired to the new belfry for that purpose, to his great astonishment he found that it had miraculously disappeared; while, on the contrary, the person who was in the habit of ringing it at Aghold was most agreeably surprised at finding the bell in its usual position the very next morning. It is said the bell never emitted more dulcet melody than it did on that occasion. It charmed the community and the whole surrounding country people. Disappointed at not hearing the sweet tolling of his bell that same morning, on learning that it had most unaccountably disappeared, and was then in its old site, St. Finan had it conveyed back again, and duly elevated to its new position in Clonard. Once more it broke away that very night, and next morning it was found suspended in its original position at Aghold. The bell was several times taken down, and thence removed to its new destination. At length it was hung in chains at Clonard, but still every following morning it was again discovered in its old place. Finally, having regard to its many miraculous transportations, St. Finan ordered it to be left for ever with his early brethren, and for its former destination. When St. Finan of Clonard was called to his last account, and for generations afterwards this Fugitive Bell, as it was long termed, continued to serve the purposes for which it was first destined in the old secluded monastery of Aghold. Such was the local legend which Cambrensis has perverted, in his story of the 'Fugitive Bell,' at the chapter, *De Campana Fugitiva*;¹ or, most probably, he had received another version of it in his day."

¹ He states that there is in Leinster—certain bell which if not rigidly restrained
namely, in the country of Mactalewi—a by its guardian by a means prepared for

In the work quoted occurs the first printed notice of Aghowle, and it also gives a very good S.-W. view of the church, showing the western gable and doorway. Inside the church at present lies a fragment of a round granite font 2 feet wide across the bottom, in which there is the usual drain-hole. The sides are broken away. This font is mediæval in date.

In addition to the modern monument of the Nixon family, there is within the enclosed space, at the west end of the church, a monument fixed in the wall bearing the following inscription:—

This monument was erected by Lorenzo Hodson of Coolker, in ye County of Wicklow Esq^r. in memory of his dear Mother, Mrs. Elizabeth Hodson, only daughter of Coll. Arthur Culin, of Lisnamain in the County of Cavan, by his wife Mrs. Mary Fortescue, Daughter of S^r. Faithful Fortescue of Drumiskin in ye County of Louth, and also in memory of the s^d Hodsons children and other near and dear relatives who are interred near this monument.

Cooper Carlo

fecit.

that purpose, each night, it is positively declared that if it be bound by any chains capable of being broken, in the morning it is found in Meath, in the church of St. Finnian or Finan, in Clonard, the place it

was brought from. The above is an affair which has certainly occurred very often. See "*Topographica Hibernica*," "*Opera Omnia*," vol. v. p. 120.

ON THE CELTIC RACES OF GREAT AND LESSER BRITAIN.

BY THE REV. JOHN FRANCIS SHEARMAN.

(Continued from Vol. V., p. 630.)

TRADE AND COMMERCE OF PRIMÆVAL BRITAIN; ROMAN INVASION AND CONQUEST; INCURSIONS OF THE PICTS, SCOTS, AND SAXONS; SCOTTISH SETTLEMENTS ON THE SOUTH-WESTERN SEABOARD; SAXONS, JUTES, FRISONS, AND ANGLES INVADE THE NORTH-EASTERN COASTS; DECLINE OF THE ROMAN POWER; WITHDRAWAL OF THE LEGIONS; UPRISE OF BRITO-CELTIC DYNASTIES; GULETICS OR IMPERATORES; VORTIGHERN AND THE SAXONS; ST. GERMANUS AND THE PELAGIANS; EARLY BRITISH CHURCH; SAINTS AND ECCLESIASTICS, ETC., ETC.; KINGS OF BRITAIN, TO THE NINTH CENTURY.

THE British Isles were known to the ancients chiefly by means of the voyages made by Phœnician and Carthaginian traders to the islands and harbours of the southern shores of Albion, for the purpose of obtaining tin, lead, and other native products, in exchange for merchandize from the emporia of the civilization and commerce of the ancient world. Whatever knowledge they may have acquired was jealously kept secret for the purpose of securing to themselves a lucrative monopoly, and it was only allowed to transpire that there lay in the distant northern seas the Tin Islands, mentioned by Herodotus (*Cassiterides*), reached by long and perilous voyages, situated amid the storm-swept ocean, and buried in perpetual mist and fog. The Greek merchants of Massilia at a later period obtained a more explicit knowledge of the British Isles, through the tin traffic, carried over the Ictian Sea to Gaul, and transported over land to Massilia, a journey of thirty days' duration, to be shipped to the countries adjoining the Mediterranean.

Pytheas, a celebrated navigator of Massilia in the time of Alexander the Great, made frequent voyages to the northern ocean, and in one of these he is said to have circumnavigated Britain. Orpheus, in his poem on the Argonautic Expedition, writing at a period referred to

the sixth century before Christ, mentions these remote islands as the Iernian Isles, a name which will be recognized in that of the smaller island Ierne, or Erin, an inflected form of the native name Eriu. To the Romans, however, we are chiefly indebted for a more detailed acquaintance with the history of Britain. In the century preceding the Christian Era, Julius Cæsar made two expeditions to the island, and in the autumn of A. C. 55, he crossed over from the Portus Ictius (Whit-sand), between Calais and Boulogne, to the port of Dyr or Dover, named Dubris by the Romans. Finding the hills over the landing-place occupied by armed natives, he proceeded northwards to the Downs, and made an attempt to get ashore near the South Foreland. Here, too, he was met by the Britons, whose courage and valour on this occasion have been often described. The standard-bearer leaped boldly into the waves, and the dispirited troops, stimulated by his example, forced back the opposing Britons, and a landing was then effected, August 26th, A. U. C. 699, A. C. 55, Cæsar, B. G. iv., 21-23. On the fourth day a storm arose, after the landing of the Roman legions, which dispersed their fleet, and the Britons, who had obtained a truce, taking advantage of this disaster, again unsuccessfully attacked the invaders. A hasty peace was concluded, as Cæsar, alarmed by the dangers of transit across the stormy strait in the autumnal gales, feared to protract his stay, he therefore hastily withdrew his troops to winter in Gaul.

In the spring of the following year, A. C. 56, he began his fifth campaign by the second invasion of Britain. Leaving Gaul with a force of five legions and two thousand cavalry, numbering thirty thousand of the best disciplined troops, and under the bravest commanders, Cæsar landed at Deal or its neighbourhood. Terrified at the advent of so great a force, the Britons abandoned the coast and fled to the inland forests. The Roman fleet lay at anchor, under the care of Quintus Atrius, with the cohorts and three hundred cavalry for its protection. Cæsar advanced about twelve miles inland, to the north of Dorovernum, or Canterbury, where he came up to

the British forces on the banks of the river Stour. He found all the roads on his line of march blocked by trees felled for that purpose. The camp was carried by an assault, made by the seventh legion, and next morning, as Cæsar was about to pursue the flying Britons, he received intelligence that during the night a storm had driven the ships ashore. Going to the scene of this disaster he found that nearly all the ships—of which forty were lost—were hopelessly damaged. His men set themselves to repair the injuries, and orders were sent to Labienus, his lieutenant in Gaul, to build another fleet with all possible dispatch. During the succeeding ten days and nights the troops occupied themselves in erecting earthworks on the shore about Deal, Sandown, and Walmer, the remains of which still exist. Within these enclosures the vessels were hauled, and a naval camp was formed for their protection. Having thus secured the fleet, Cæsar returned to the scene of the former conflict; while on the march the natives made frequent sallies from the woods on the advanced guard, and in one of these engagements Quintus Laberius Durus was slain. By the opportune arrival of some fresh troops the Britons had to retire, and next day Caius Trebonius, the subsequent conspirator against Cæsar, with a foraging column utterly routed them with great carnage. At this time there were four *reguli* in Kent; one of these, Cingetorix, incited by Cassivelaunus, king of the country north of the Thames, for the purpose of diverting the intended invasion of his territories, made an attack on the naval camp, in which he failed and was made a prisoner. Cæsar, however, was not to be diverted from his purpose; he marched his victorious legions to the south bank of the Tamesis, or Thames, to a ford situated about eighty Roman miles from the sea, which is identified with Cowy Stakes,¹ at the confluence of the river Wey with the

¹ "Cowey stakes." Nennius calls these stakes "*Sudes ferreas et semen bellicosum*," and Julius Cæsar, "*De Bello Gal.*" v. 18, describes the situation, "*Ripa autem erat acutis sudibus præfixis munita, ejusdem que generis sub aqua defixæ sudes flumine tegebuntur.*" The V. Bede says

that, in his time, traces of these stakes were to be seen in the river. It is stated that they actually have been found in our own times in the bed of the river near the place described in the text: a specimen is preserved in the British Museum. This method of defence was known to the

Thames, near Oatland, in Surrey. Here he was opposed by the native forces under Cassivelaunus—whose British name was Caswallawn ap Beli—king of the Dobuni and Cassii, the people of Gloster and Oxfordshire. To impede the crossing of the troops and cavalry, pointed stakes were driven into the bed of the river, and concealed by the overflowing waters of the ford; by this unseen contrivance, according to the Welsh Bruts, the Romans received a partial check. Cassivelaunus, however, was subsequently defeated with a great slaughter of his troops, and according to these native records a tribute was imposed by the victor, and the south-eastern part of the island was partially conquered. After these hard-won victories, Cæsar returned to Gaul without taking permanent possession of the island, and the vanquished tribes, on his disappearance, assumed their former independence.

For a period of ninety-seven years from this date no further attempts were made by the Romans to recover the fruits of their conquests, until the reign of the Emperor Claudius, A. D. 41–54. In the second year of his reign he went to Britain, whence he departed after a short time, leaving the conduct of the war to Aulus Plautilius, the first Roman governor of Britain, A. D. 43–47.

During the civil wars the Romans were too much engaged at home to think of foreign conquest. On three occasions the Emperor Augustus announced his intention of restoring Britain to the empire, but submissive embassies, dispatched from the native reguli, on one occasion averted their subjugation; on other occasions more important affairs intervened, and a tax levied on the trade between Britain and Gaul was the only result of these warlike intentions. Cunobelinus, on account of family

ancient Irish as *Grain Catha*, spikes set under water; *Sil Catha* goirt i. e. battle seeds of the field, a kind of *chevaux de frís* placed in passes, and the former in the fords of rivers: v. note i. v. Nenius, p. 12. At Walton-on-Thames, numerous Roman remains have been found from time to time. On St. George's Hill, in its vicinity, are the remains of a Roman encampment called Cæsar's Camp. The

holms or straths along the Thames and its tributaries in this locality bear Saxon names, as Moulsey, the Oë, or island of the river Moul, Chertsey, and Cowey, the Cow Island or holm, which may be Saxon or Danish equivalents for older British names, which are nearly effaced in this part of Britain. See Dr. Gueste "on the Campaign of Aulus Plautius in Britain," A. D. 43, vol. ii., p. 382.

disputes, banished his son Adminius from Britain. He went to the Emperor Caligula and surrendered to him the kingdom of Britain, as if it had been his own patrimony. Caligula, in consequence, made a foolish display of conquering the island on the sands at Boulogne, and returned in empty triumph to Rome. This vain pageantry was, however, soon succeeded by a real invasion. Beric, a British regulus, expelled from his native land by reason of domestic feuds, went on a similar purpose to the Emperor Claudius and induced him to undertake the conquest of Britain. The Roman fleet, transporting four legions and their German auxiliaries, attempted to land at Rutupiæ, Rydypi, or Richborough, in the Isle of Thanet; they were repulsed by a British leader Gweyrydd, and not able to effect a landing, they sailed out and landed probably at Portchester or Caer Peris, in Portsmouth harbour, where Gweyrydd again ineffectually opposed them. He was defeated by Claudius, who marched inland across the Thames, through the Trinobantes as far as Camelodunum, or Colchester, where he received the homage of the conquered natives.

The emperor returned to Rome, consigning to Plautius the north side of the Thames, and to Vespasian the territory on its southern banks extending to the sea. Under such circumstances it is more likely that after these victories Vespasian sailed to Vectis, the Isle of Wight, to begin his conquest in the south-west of Britain. The exact date of this campaign has not been ascertained. Roman history says that, in returning from Germany to Britain under Claudius, A. D. 43, he fought thirty battles, subdued two of the most powerful nations, and captured twenty cities, with the Isle of Wight. It took some time to effect these enterprizes; and it is likely that they were not accomplished until A. D. 57. Having got possession of Wight, Vespasian landed his forces in the estuary of the rivers Stour and Avon, in Christ Church Harbour, opposite to the extreme westward headland of Wight. This place of debarkation was the ancient and far-famed port of the Lloegrian Britons, named by them Draeth Talnas, y Draeth Totnes, or y Borth Totnais, &c. It was here that Brutus was fabled

to have landed, and in historic times Constantin, or Cystennyn Vendigaid, arrived here with his Armorican forces to fight the Picts, Saxons and Scots; and later his sons Emrys and Uthyr landed with their troops to oppose Vortighern. The Saxons, driven from Lincolnshire by Arthur, sailed around the coast, and disembarking at Totness ravaged the country as far as the Severn. From this port Vespasian advanced with his veterans along the valley of the Stour into the territories of some powerful tribes whom he subdued. "The river skirts the western edge of the impassible wilderness and morass which afterwards became the nucleus of the New Forest; and the valley of this river, or perhaps the chain of hill-forts that flank it, lead shortly and directly up to the great city pointed out by the British narrative as the principal object of Vespasian's incursion." The string of fortresses that stretch from the sea to the Caer, Hengisbury, Badbury, Hoothill, and Hambledon, may be possibly accounted among the "Super viginta oppida" of the Roman biographer of Vespasian. At the source of the Stour, near the junction of Wiltshire, Dorset and Somerset, lay the great British city called by the geographer of Ravenna, Alauna Silva and Caer Pensaulcoit by the British Nenius, now Penselwood¹ in Wiltshire. Vespasian, after having captured this city by seige, concluded a peace with Gweyrydd, binding him to perpetual fealty to the Romans. After which, in the spring of A. D. 47, he departed for Rome.

Plautius, who remained in Britain till A. D. 49, extended the Roman province westwards to the Severn, and northwards to a river called by Tacitus Antona,

¹ The identification of Caer Pensaulcoit, one of the British cities in the list of Nenius, with Penselwood at Stourhead, has been made by Mr. Thomas Kerslake of Bristol. His most interesting and learned tract, "A Primæval British Metropolis," published in 1877, is a specimen of his singular erudition and historic discrimination. A second tract on the same subject, "A Reassertion," embraces all that could be said on a subject of such interest as "A Long-lost Unromanized British Metropolis" and has supplied much

material for this notice of the campaign of Vespasian in the south-west of Britain, the history of which cannot be properly understood unless read with the new light which Mr. Kerslake throws over it. Draeth Talnas, or Toynus, has been hitherto wrongly identified with Totnes in Devonshire, and Caer Pensaulcoit with Exeter, places remotely westwards from the basis of operations, with other erroneous topography, have been totally exploded by Mr. Kerslake, a Master of ancient British topography.

supposed to be the Trent. Ostorius Scapula, the successor of Plautius, A. D. 50, having stamped out the rebellion of the Iceni and Brigantes, turned his victorious arms against the Ordovices and Silurians: their king Carawg or Caractacus,¹ was finally overcome at *Caer Caradawg*, an ancient British city built on an eminence at the confluence of the rivers Colne and Teme, in the present Shropshire. This fortress still retains, with its ancient name, the remains of buildings and fortifications. After a warlike display of bravery on the part of the beleaguered, the hill was scaled and the Britons put to the sword, and the wife and daughters of Caractacus fell into the hands of the Romans. Caractacus himself, who had taken refuge with his stepmother *Cartismandua* (*Aregvedd Voeddawg*), was betrayed to the enemy, and sent in chains with his wife, children and brothers, to the Capitol, where he who had bravely opposed the Romans for nine years was graciously received by

¹ There is much discrepancy and haziness regarding the descent of Caractacus. He is identified with *Caradawg ap Bran*, ap Lyr, who was, according to the pedigree of *Conan Meriadawg*, father of *Eudaf*, father of *Conan*: this puts him far in advance of the period of Caractacus. That he was son of *Cynvelyn* or *Cunobelinus* is much more probable, and by some said to be identical with *Gwerydd*, who in the *Welsh Chronicle of Kings* appears to occupy the period, and to fulfil the position and circumstances otherwise attributed to Caractacus. *Gwerydd* is erroneously identified with *Arviragus* by *Geoffrey of Monmouth*: he lived at a later period. It is probable that a system of *aliases* was then in fashion, as it certainly was among the British Armoricans at a subsequent period. This may, perhaps, account for such discrepancies. *Cogidunus* and *Togidumnus*, names of a son of *Cunobelinus*, mentioned by *Tacitus*, "*Vita Agricola*" xiv., being, when he wrote, the faithful ally of the Romans, having being restored by them to his paternal estates. This is one of the reasons on account of which he is identified with Caractacus, and apparently with some reason *Gwerydd* is more likely the same as *Gwydyr*, a son of *Cunobelin*, who is said by British authorities to have been slain A. D. 47, at *Caer Peiris* by a

Roman soldier, *Hamon*, who entered the British lines for that purpose. If this identification of *Gwydyr* with *Gwerydd* be correct he is disposed of, and leaves *Cogidumnus*, perhaps, an *alias* for Caractacus. Roman writers must have found it difficult to get correct versions of these, to them barbaric names. In our own times the names of savage potentates reach us under forms which the owners would scarcely recognise. Caractacus was father of *Cyllyn Sant*, absurdly identified with *St. Linus the Pope*. *Coel Hên* or the Senior, "*Old King Cole*," was son of *Cyllyn*; his grandson *Lleirwg*, or *Lucius*, A. D. 171-192, is said to have been the first Christian king of Britain; he was, however, only a petty king of a district west of the Severn; he died issueless. There is a great deal of exaggeration connected with the history of *King Lucius*. "*Bran ap Llyrr*" is identified with *Bran Vendigaid*, who died late in the 5th century; *Ildid*, or *Iltutus*, who died 560; *Mawon*, or *Magonius Patricius*, who died 461; and *Cyndaf*, are all transferred from a later age, and made companions of *Arwystli Hên*, absurdly identified with a disciple of *SS. Peter and Paul*, *Aristobulus*, who is fabled to have been a bishop in Britain, A. D. 99, and to have been buried in *Glastonbury*!

Claudius, who after some time restored him to liberty, and gave him a dependent authority over his former dominions west of the Severn. Ostorius died soon after this campaign, and Aulus Didius was sent to Britain as his successor. The marriage of Cartismandua with Venusius, a Brigantian, led to fresh disputes with the Romans, which ended with the annexation of the Brigantian territories to the Roman province. Under Suetonius Paulinus the island of Mona or Anglesey was invaded, and later on finally subjugated by Agricola, A. D. 79, who persevered for the following seven years in extending the Roman conquests beyond the Friths of Forth and Tay, to the country at the Grampian Mountains. His death, in the year 86, terminated these campaigns in northern Britain, and unfortunately, perhaps, frustrated his intention of subjugating the island of Hibernia, for already a traitorous malcontent, the son of an Irish regulus, had found refuge in his court, and had well-nigh persuaded him that he could conquer the island with only one legion.

Before the accession of Hadrian the northern countries subjugated by Agricola regained their independence, and were separated from the Roman province on their southern frontier by the erection, A. D. 120, of a fortified wall, extending from Wallsend on the Tyne on the east coast, to Bowness on the Solway Frith on the west, a distance of seventy-three and a-half English miles. In the year 138 the Brigantes revolted and devastated the regions south of Hadrian's Wall; in the following year Lollius Urbicus subdued them, and extended the Roman province far into the territory of the Damnonii (Danaans). He constructed an earthen rampart between the Friths of Forth and Clyde, which remained the boundary of the Roman province during their occupation of Britain. This northern barrier extended from Bridgeness, near Carriden on the Frith of Forth, to Chapel Hill, near West Kilpatrick on the Clyde, a distance of twenty-seven English miles.¹ This rampart protected the southern

¹ The wall across the isthmus had been built or restored on six different occasions. The first by Agricola, from the Frith of Forth to the Clyde; then by Hadrian, and

restored again by Septimius Severus in a more permanent way: again by Diocletian; by Theodosius, and lastly by Honorius and Valerian.

provinces during the Roman occupation of Britain. The first intelligence of the accession of an emperor was marked by some disturbances among the northern tribes. One of these attempts was quelled in A. D. 162 by a Roman general sent to Britain for this purpose, viz., Calphurnius Agricola, a remarkable name, as it occurs later on, borne by an ancestor of Succat Patricius Mac Calphurn of Alclyde.

A. D. 182 Marcellus Ulpus repelled another eruption of the northern tribes, but they again revolted A. D. 201. In A. D. 208 the Emperor Severus made a military expedition to Britain, and, having defeated the Caledonii, he reconstructed the original wall between the Friths of Forth and Clyde. After remaining two years in Britain he died at York (Eboracum), February 4th, 211, in the sixty-fifth year of his age, the eighteenth of his reign. Passing over the easily accessible history of the Roman occupation of Britain, and the narrative of the usurpers Carausius, Maximus Clemens, and Constantinus, under whom the Roman rule in Britain was doomed to decay, Gerontius (Geraint), a British general in the army of the usurper, to avenge a slight received from Constantine, withdrew from his allegiance the Attacotts enlisted in the legions in Spain, and induced the Gauls and Armoricans to revolt; he also invited the barbarians beyond the Rhine to invade the continental empire, but the main attack was made on Britain by the Picts, Scots, and Saxons. No attempt was made to rescue that province from their grasp: soon after it ceased to be a part of the empire, and in the year A. D. 410 the Roman dominion terminated in the island of Britain.

So far may be traced, from Brito-Celtic sources, the history of Great Britain from the first Roman invasion to the arrival of the elder Theodosius, A. D. 364, and thence to the termination of the Roman dominion in 410. It has been well ascertained that during the continuance of the Roman government in the island the representatives of the ancient British nobility retained to some extent their former position subordinate to that of the conquerors. Such has usually been in other countries subjected to Roman conquest the wise policy

of the victors: "Thorpe's Lappenberg," I, pp. 18, 56. Had the nobility been utterly extirpated, their history and genealogies, legendary as they are, would not have survived—they would rather have perished with the extinction of their fosterers. Passages in Nennius, and the reference in Gildas to "the public and private kings," favour this opinion. According to the history of Gildas and the narratives of St. Jerome, Britain was the fruitful mother of tyrants, and it is remarkable that most of the usurpers of imperial power are found to trace their origin or connexions with the old Celto-British families. When the pressure of Roman influence was withdrawn, with their protecting legions, various representatives of the ancient noble families are found copying after a limited fashion the authority and titles of their former governors.

After the withdrawal of the legions in A. D. 409; Gulotics, or leaders,¹ sprung up in the chief towns. Their authority was of short duration, owing to rival interest and domestic dissensions. Amid the terror inspired by the Picts, Scots, and Saxons, who had already passed over the unprotected barriers of the Roman provinces, they nevertheless found leisure to devote themselves to theological disputes and heterodox teachings concerning divine grace and original sin. This heresy was diffused among the Britons by Agricola, son of Severianus, a Pelagian bishop in Gaul: it owes its name at least to a British monk, Morgan or Pelagius, propagated by him and his Hibernian associate Cœlestius, both being once connected with the College of Caerworgorm, established by the elder Theodosius in South Wales, now Llaniltutmaur, from its restorer St. Iltutus. How-

¹ The names of some gulotics, or provincial governors, have been preserved. The first of these appears to have been Owain Vinddu, i. e. of the black lips, son of Clemens Maximus: he was slain A. D. 408, by an opponent, Eurnach Gawr, who himself died from the wound inflicted by Owain. The Lay of the Graves states that he was buried in Nanwynwen, in the forest of Faraon. Gurthmael Deorath and Amlawdd are also styled gulotics, but very little is known of their history.

The latter ruled in the Strathelyde; his daughter Eigr, Ygraine of Romance, was mother of king Arthur. Cunedda gulotic or wledig also, a ruler in North Britain in Manau Guotodin, was obliged to retire before the encroaching Picts and Saxons: he came to North Wales after the year 409, and with his sons took possession of the settlements of the Gwyddel, or Irish, whom they expelled from the Welch sea-board.

ever this may be, "Pelagianism found a heresiarch and a name in a British monk, and that heresiarch a coadjutor (probably) in an Irishman. Neither Pelagius nor Cœlestius originated the heresy. It was imparted to Pelagius by Rufinus, a Syrian, not in Britain but in Rome" (Haddon's "Remains," p. 236). Unable to wrestle with the propagators of this error, the Britons appealed for help to the Bishops of Gaul.¹ With the concurrence of Pope St. Celestine, they deputed St. German, Bishop of Auxerre, with St. Lupus, Bishop of Troyes, to proceed to Britain, in A. D. 429, and again in 447, then accompanied with Severus, Bishop of Treves. There is a peculiar significance in their selection of St. German, who appears to have always taken a special interest in British affairs, being up to 418 "Dux," or governor of the Britons of Armorica, and very probably allied to their ruler Aldroen, A. D. 445, to 464. There is besides something more than a mere fortuitous event in the presence of Magonius or Sen Patrick with St. German in this sacred embassy. He was of British family and birth, and not improbably connected by ties of kindred with St. German himself. According to old British tradition, Magonius was a disciple of Palladius in the College of Caerworgorn, or Cor Tewdws, and Palladius himself a Briton by birth, though of a Byzantian family, and at that period a deacon of the Roman Church, was the chief instrument in getting this mission forwarded by Pope Celestine.

Some of these facts are established by the following passage found in the "Chronicum Integrum" of St. Prosper, published by Roncallius 1787, and in Bouquet's, "Recueil des Historiens," tom. i., p. 630. Under the

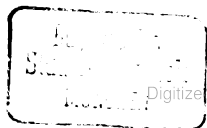
¹ Christianity reached to the south of Gaul in the Apostolic age, and spread insensibly through the entire of Gaul, whence it came to Britain in the second century. As its influence was progressive, silently permeating the masses, it is on that account impossible to fix any certain dates for its introduction. The Roman legions in Britain containing Christians within their ranks was another means of advancing the spiritual away of the Church, sus-

tained by missionaries chiefly from Gaul. The British Church was an offshoot of the Church of Gaul, and the bishops of that country naturally from the earliest times took much interest in its progress. In the year 385, St. Victricius, the Apostle of the Morini, was elected Bishop of Rouen in A. D. 390: he came over to Britain to repress heresy, and restore unity and concord in the British Church. *Boll. Act Ssm. Iulii vii.*, p. 62.

year 429, Florence and Dionysius consuls, "Agricola Pelagianus, Severiani episcopi filius ecclesias Britanniae dogmatis sui insinuatione corrumpit sed ad actionem (*or* actione). Palladii diaconi Papa Celestinus Germanum Antissiodorum episcopum vice suâ mittit, ut (*or* et) deturbatis hæreticis Britannos ad Catholicam fidem dirigat (*or* dirigit)," quoted in "Lives of the English Saints—St. German of Auxerre," p. 131.

The two visits made by St. German to Britain are well known to be authentic; there are, however, some circumstances connected with them which have not hitherto attracted the attention and special notice they require. Towards the close of the autumn of the year 429, the two apostles, "Apostolici sacerdotes," as they are styled by cotemporary writers, set out for Britain, passing through Sens and Melun, staying at Nanterre, Metrodorum, near Paris. It was here they met the daughter of Severus and Gerontia, Saint Genevieve, the future patroness of that city, then in her sixth year. She there intimated to St. German her desire of devoting herself to the religious life, in which she was encouraged by the Bishop of Auxerre. These apostolic men with their attendants, among whom was Magonius, or Patrick, destined to be the future Apostle of Ireland, came to the shore of the Ictian Sea, or English Channel. The early months of winter had already begun, and the sea looked unpropitious; Constantine, the writer of St. German's life, tells us of the great dangers they encountered in a furious storm, which arose while the ship was midway on her voyage. The tempest was lulled, or rather rendered harmless, by pouring oil in the Name of the Holy Trinity on the surging waves, and a favouring wind springing up carried the ship safely to port.

The place of landing is supposed to have been Rutupiae, or Richborough, in Kent, where St. Augustine subsequently landed, the usual place of debarkation for travellers coming from the shores of Gaul. They proceeded to London, where it is stated by Hector Boetius that a synod of the bishops and clergy of Britain was held. London was then the capital of Roman Britain, and the see of a bishop. Palladius, the Deacon of the



Roman Church, was then in Britain, and by his intervention with St. Celestine, SS. German and Lupus were selected to be the champions of orthodoxy; and as Palladius was then probably bishop of the see of London, it was to that city the Gallic bishops naturally directed their course. After the conference, a Roman tribune presented to the two bishops his little daughter, who was blind from infancy; he was directed to try first the power of the Pelagians, but they with the orthodox party demanded her cure at the hands of SS. German and Lupus. Having miraculously restored her sight, the bishops set out for Verulam to visit the tomb of St. Alban, the protomartyr of Britain, where they had also a conference with the heretics.

While SS. German and Lupus were occupied in suppressing heterodoxy through the chief towns of Britain, the Picts and the Saxons, who had already established themselves on the eastern coast, between the Forth and Tweed, and in the Orkney Islands,¹ made a descent on the north coast of Wales. Sailing up the river Dee, they landed under the Clytiau hills, near the town of Mold, in Flintshire; the Britons were powerless to resist them, and had to keep close quarters within their camps. Messengers were sent to SS. German and Lupus, requesting them to come to their assistance; they came, by their presence inspiring hope and confidence. St. German, having been in early life a soldier, once more assumed that role in behalf of the beleaguered Britons. The time was Lent, in the year 430, and the bishops seized this opportunity to convert and instruct the soldiers; while at the close of Lent, as they were celebrating the Pascal festival, the enemy selected this opportunity to attack them. St. German meanwhile posted his men on the hills over a ravine through which the Picts and Saxons must pass. Suddenly a loud shout of Alleluia resounded from the mountain sides, re-echoed among the hills and valleys. Consternation filled the

¹ The Irish Annals record the first descent of the Saxons on the Irish coast, A. D. 434. This expedition, "The first Saxon depredation in Erin," "Chron.

Scot.," must have been made from their temporary settlements on the islands of the N. W. of Scotland. "Celtic Scotland," vol. i., p. 101.

invading army ; seized with panic, they fled in inextricable confusion. The Britons gained a bloodless triumph, known in history as the Alleluiatic Victory. "Thus," says Constantius, St. German's biographer, "did faith obtain a triumph without slaughter." And the modern writer of the life of St. German adds, that St. Gregory the Great, three hundred years after, appears to have alluded to this victory in his commentary on the Book of Job, in which he says, "The faith of the Lord has now found entrance into the hearts of almost all people, and has united in one bond the eastern and western regions. Behold the tongue of the Briton, once wont to howl in barbarous sounds, has since learned to resound the Hebrew Alleluia in praise to God. The ocean, once so boisterous, is become subservient to the will of saints ; and its rage, which the arms of princes are unable to tame, is fettered by the simple word of God's priests."

While the Gallican prelates were engaged in extirpating heresy in Britain, it nevertheless raised its hydra-head beyond the sea in Gaul, and St. German learned with dismay that his own episcopal city was in danger of perversion ; he therefore hastily left Britain, accompanied by Magonius Patricius. An ancient Irish authority, the scholiast on St. Fiacc's Hymn on St. Patrick, relates this fact, and the means suggested by him to St. German to effect its liberation from heterodoxy.¹ Thus ended the embassy to Britain by St. German, the instrument used by St. Celestine to adopt the idea of St. Prosper, who preserved through him the Roman island of Britain in the Catholic Faith. The same Pope also, by means of Palladius, made Christian the island of Hibernia, which was hitherto barbarian.

A period of seventeen years intervened between the two visitations of St. German to Britain, during which the power of the invaders became more menacing to the effeminate natives. A deputation of Britons, headed by Guitolin, Bishop of London, went to Armorica to solicit aid from their kinsmen. Cystennan or Constantine,

¹ Colgan, "*Trias Thaumaturga*," p. 4, note 10, K, Ex scholiis Veleris scholaistæ

super Hymnum, a St. Fiaccio de vita S. Patricii compositum.

called by the grateful Britons "Vendigard," that is, "blessed," or "welcome," son of Solamon, king of Armorica (421-434), came over with a large force of over two thousand men; he was elected the leader, or *dux bellorum*, of the British armies in Bernicia against the Saxon invader. About the year 442, while engaged in the pleasures of the chase, Constantine was assassinated by a Pict, and his son Constans succeeded him, and reigned until A. D. 447, when he was slain by some Pictish soldiers, with the connivance of Vortighern, who had been the trusted counsellor of the king, who, while he thus enjoyed his confidence, plotted treason against his master. Uithyr and Amrys, brothers of the murdered king, fled to Armorica, accompanied by a large following of discontented Britons, to await there the course of events. They soon after returned to attack the Saxons and Picts in the region between the Roman Wales. The success achieved by Ambrosius made him a formidable opponent of Vortighern, already unpopular with his own party; he dreaded him as a rival, and Nennius states that he was oppressed by the fear of Ambrosius as long as he lived, and that he ultimately fell the victim of his revenge for the murder of his brother Constans.

Vortighern, or Gwertheyrn, was a chieftain of the old British race. His ancestral lands lay in the extensive tract between the rivers Severn and Wye. His son Pascant got from Ambrosius Aurelius the territory of Beult, the *Bullæum Silurum* of the Romans, and Gwertheyrniawn, the jurisdiction of Vortighern an adjoining tract in the present Radnorshire, where his descendant Fernmael was living early in the ninth century: "Irish Version of Nennius," p. 106. The period of Vortighern is one most remarkable and important in British history, while he, its most conspicuous figure, is in many respects surrounded by mystery and romance. His connexions with the Picts and Scots and with the Saxon intruders—an historical fact of momentous influence on the immediate future of the island of Britain and its Celtic populations—is well ascertained. The details are, however, exaggerated and dubious, and his exit from the stage of history is mythical and legendary in the

extreme. One account makes Vortighern king of Britain about the year 438; another places that event after the death of Constans, son of Constantine of Armorica; however this may have been, in the year 446 the last appeal to the Romans for assistance against the common enemy was made, most probably by a third party among the Britons to Aetius the Patrician, the great Roman general in Gaul. Such an appeal would be scarcely made by the Armorican section then in Britain, as at that very time Aetius was most unfavourably disposed towards their compatriots in Gaul, as he was already about to send the barbarian Alani to invade their territories, to punish them for establishing their independence of the Roman sway. Amid these national calamities, irreligion and heresy began to spread among the people; and the British clergy, unable to compose these disturbances, again sought the aid and advice of the Bishop of Auxerre. His ancient good-will and affection for the British people were again called into action, and though in advanced age, having reached his sixty-eighth year, he set out for Britain, accompanied this time by St. Severus, the Bishop of Treves, and inferior clerics, among whom was German, son of Restitutus the Longobard and kinsman of the bishop. This was late in the year 446. When the two bishops reached the British shore multitudes thronged to meet them, and they learned with joy that the Pelagian leaven had infected but few. Constantius, the biographer of St. German, records here the miraculous cure of the son of Elaphius, who was restored to health by the touch of St. German. The bishops then took measures for the extirpation of Pelagian errors, and the fosterers of heresy were deported to Gaul and elsewhere, that there they might be brought round to orthodoxy. Henceforth the Catholic faith remained entire in Britain up to the time, A. D. 483, that Constantius wrote the "Life of St. German." Thus it appears that the Faith still lingered even in those parts under the dominion of the Saxons, who are known to have permitted to the subjugated Britons the exercise of their religion, and in many instances to retain their ancient temples, by which means it is not improbable

that they themselves were leavened with Christian principles, and were gradually prepared for the reception of the Gospel through St. Augustin, the Apostle of the Teutonic nations lately arrived in Britain.

The Gaulish prelates protracted their stay far into the following year, A. D. 447; and, curiously enough, without any reference to their presence there, the authors of the "Patrician Lives" record, in 447, the journey of St. Patrick the Apostle of Ireland, to Britain, whither he had gone to recruit a band of clerics to aid him in his missionary work. They moreover state that while in Britain he occupied himself in combating the heretics there: "Trias Thaumaturga," Vita V., caps. 24, 25, p. 55; Jocelyn, c. 92, p. 86. It is easy to see why he went at this special time—to meet again his venerated patron and friend St. German, and to give his help and assistance against the heretics, as he had done when he accompanied St. German on his first visit in 429. The Irish Apostle returned to the scene of his labours from Britain at the same time as the bishops were about to leave for Gaul. He was accompanied with a band of missionary helpmates, collected in the monastic schools of Britain, and probably from the attendant clerics of SS. German and Severus. Probus tells us that thirty of them were in course of time raised to the episcopal office, and one especially on this occasion was consecrated bishop, German, son of Restitutus, said to be a nephew of his great namesake of Auxerre. The consecration was most probably performed by SS. German, Severus, and Patrick, and the latter returning to Ireland visited the Isle of Man, and constituted St. German junior the first bishop of that see, which he governed from A. D. 447 to 474, as is recorded in the "Annals of Ulster." The natal day was observed October 25th. He is known in Irish Hagiology as Gorman, or Mogorman; and one church, of which he is titular, is Cillgorman, on the east coast, near Gorey, which gives his name to a stream, Glasgorman, which enters the sea opposite the Kilgorman Bank, in St. George's Channel.

Brioc, son of Ceredig ap Cunedda, went to Gaul with St. German, and after his studies he was ordained

priest in Gaul, and returned for a while to his native land, and taught, it is said, his parents the true faith. After a while he withdrew to Armorica, and effected the conversion of Count Conan, a descendant of Conan Meriadoc, and erected a monastery on lands given him by Conan. A. D. 472 he received episcopal consecration from the metropolitan of Tours, and having occasion to go to Angers, he died there the first day of May, A. D. 502. The diocese of St. Brioux preserves his patronage and name. It is needless to say that Camden is mistaken in stating that St. Brioc was an Irishman, an error arising from the name of his native territory Coretica, or Corticiana regio, Cardigan in Wales, being read Corcagiensi, and referred to Cork, in Ireland: "Ussher," vol. v., p. 394; "Camden Britannia," p. 739. Michomorus, said to have been an Irishman, one of St. Patrick's disciples, returned to Gaul with St. German; he did not long survive; his history is very misty and unsatisfactory.

The British traditions connected with the visit of St. German record many incidents not noticed by Constantius, A. D. 483. Eric of Auxerre, in the ninth century, associated legendary details, even then misapplied, with the great St. German, which he had derived from Mark the Hermit, who had then taken up his abode at Soissons in the monastery of St. Medard and Sebastian. Mark, a Briton by birth, but educated in Ireland, about the year 822, made additions to the already ancient history of Nennius, son of the Druid Dubhtach mac ua Lugair ("Loca Patriciana," cap. x., p. 223), which he republished, with additions and changes, A. D. 858. By this authority the arrival of the Saxons, the crimes and misfortunes of Vortighern, the visit of St. German, and the prophecies of Merlin, are all brought together regardless of accuracy or chronology. The Saxons were invited to Britain in 449, and came next year, two years after the death of St. German; and Vortighern himself ended his career of sin and misfortune, being slain by his rival Ambrosius Aurelius in the year 476, or even later. These dates and events can have had no connexion whatsoever with the bishop of

Auxerre, nor is it likely that the original and contemporary historian ever intended to connect them with him, knowing well that he had passed away long before they took place; and if we admit them as historical facts, modified as they may, we have still to seek for some explanation for their association with St. German. This explanation is to be found in the self-sufficiency of moderns, who attribute their own mistakes and misconceptions to the alleged stolidity, or, perhaps, disingenuousness of ancient contemporary writers, who recorded facts well ascertained and understood by them, but impenetrable to the limited intelligence of moderns, because unrecorded history, and circumjacent events are shut off from their field of vision. We have seen that another and less distinguished namesake was a contemporary of the great St. German of Auxerre, that he survived him twenty-six years, and that the scene of his missionary labours was not far removed from the places where British traditions associate St. German with Vortighern and his contemporaries.

The Alleluatic Victory, A. D. 429, must be unquestionably assigned to the bishop of Auxerre. The consecration of St. Dubricius as bishop of Caerlleon-on-Usk could not by any possibility be attributed to the great St. German. Dubricius was consecrated about the year 470, by his kinsman St. German, bishop of Man, about four years before his own decease in 474. Dubricius died on the 4th of November, in the 85th year of his age, A. D. 512, or 522; this proves his natal year to be A. D. 427, or 437, which further shows that his consecration as bishop must be referred to St. German of Man. The stories in the "History of Nennius," concerning Vortighern and St. German, can possibly have no connexion with the bishop of Auxerre, who was dead before Vortighern invited the Saxons, after which all his misfortunes began to overwhelm him. The story of his incestuous child Faustus, adopted by St. German, must be referred to a period very much later. Benlli Gawr, regulus of Ial, in Denbighshire, and Cadell the alleged swineherd, who became king of Powys, are also connected with St. German of Man. A nucleus of fact is preserved in these

strange legends recorded by Nennius, who in this instance wrote about the bishop of Man, his own cotemporary; they were embellished and enlarged by his subsequent copyists and interpolators. At the period of Mark the Hermit they were believed to refer to the bishop of Auxerre, at least by Eric, who wrote the "Life of St. German," founded on that of Constantius, but enlarged and embellished by these wonderful but misapplied British legends, which have so much perplexed the bewildered students of the history of this period: see "Irish Version of Nennius," I. A. S., pp. 79, xxi., so much so indeed that they have been compelled to reject, as mere fables, real and veritable historic facts, because associated with incompatible personages and impossible chronology.

Among the many personages of historic interest, either from their connexion with the early British Church or kingdom, a few names are selected for notice from the Genealogical Table No. III. Among these Maig Mygotwas, son of Cynan Garwyn, son of Caddell Deyrnloog, is reputed a bard and hermit in Cambrian hagiology, where little more is to be found concerning him. He may be, perhaps, identified with a saint in Bretagne, Mieu, culted on the 2nd day of November in the Breviary of the diocese of Dol. While removing the high altar of the church of Coet Mieu, the Wood of Mieu, where his hermitage was, a small coffer was found, with the inscription "Reliquiæ Sancti Mioci." This shrine was replaced by Hector D'Ouvrier, bishop of Dol, and the Rev. John Collas, rector of Coet Mieu. There is another parish in the diocese of St. Brieux, St. Mieu or Plu Mieu, and a third parish in the diocese of Quimper Ploezmiec, "Lobineau Vies des Saintes de Bretagne," vol. i., p. 257.

Magonius Mawon, Mavanus or Mien, sometimes styled Conard Meen, son of Cynan Garwyn, king of Powys, called in the lesson of the Breviary of St. Malo "Gerascen," was born about the middle of the 6th century, A. D. 540. He was a pupil of St. Samson, with whom he went to Bretagne, and subsequently founded the monastery of Gael, now called St. Meen's in the diocese of

St. Malo, nine leagues from Rennes, under the invocation of St. John the Baptist. St. Brendan of Clonfert is said to have been his guest for some time while he was in Armorica. This is very doubtful, however, as Colgan, "AA. SS. Hib." p. 414, identifies St. Meen with an Irish St. Moena, a disciple of St. Brendan, whose festival is February 26, and quite a distinct personage from the Cambrian saint; St. Judicael, son of Howel III. king of Bretagne, became his disciple A. D. 616, and St. Meen himself died the following year, 617, June 21. His name occurs in the English Litany of the 7th century. Albert le Grand gives 665 as the time of his obit, but that date probably refers to another Mawon, Maun, or Meen, son of his brother Brockmael king of Powys, who granted Berriu near Welchpool, Montgomery, to St. Beuno, "Cambro-British Saints," p. 301. Maun was father of Ystyphan or Stephan, founder of Llanlystyphan in Caermarthenshire. Vide "Lobineau," vol. i., p. 30, in Butler's "Lives of the Saints," &c.

Ioava, Ieuava, or Ieuan, was also brother of Brockmael, son of Cynan Garwyn, a disciple of S. Paul de Leon, his cousin-german, not uncle, as Albert le Grand states, and Colgan, "AA. SS. Hib.," confounding him, perhaps, with some earlier namesake, March 2, p. 441, absurdly styles him "Natione Hibernus." He lived in the territory of Ack, and in the Isle of Batzs, with his kinsman St. Paul, and when he retired from the see of Leon his immediate successor was Ioava, who survived one year, and died March 2, A. D. 580. "Lobineau," vol. i., p. 177, Paris, 1836. Jevua or Jeuan with SS. Avran and Sannan are patrons of Llantrisant in the Hundred of Menai, Anglesey. St. Tysillio, son of Brockmael, was a distinguished writer and historian; he is supposed to have been the immediate successor of St. Asaph in the see of Llanelvy; he died May 1st, A. D. 596; his sister Ardun Ben Asgel, daughter of Pabo Post Prydain, was one of the wives of Brockmael of Powys. Tysillio her son is commemorated November 8th, and is believed to have been the author of the Brut Tysillio or History of Britain, amplified by Geoffrey of Monmouth. St. Tysillio died within the first quarter of the

7th century: his brother Dinogad fell at Catreath at the Frith of Forth, N. B., A. D. 634.

Sulien, son of Brockmael, was Abbot of Meivod in Montgomery. Much to the annoyance of his father, he became in early life a disciple of the abbot or hermit Guimarch or Gwyddvarch, who lived at Meivod on the hill called Gallt yr Ancr; he concealed him for a while from his father's anger on Enes Sulien in the Menai Straits. To avoid the importunities of Hagarma, the widow of his brother Jacob, who had entertained an illicit passion for him, he escaped to Bretaine and became a recluse on the banks of the River Rance near Aleth, whence he evangelized the natives and entertained St. Samson, bishop of Dol. On the death of his sister-in-law Hagarma the monks of Meivod came over to Armorica to recall him to the government of their monastery: unwilling to return, he gave them for heir-looms his books of the Gospels and pastoral staff to bring back to his native Cambria; soon after the departure of the monks of Meivod, he died of fever on the 8th of November, before the middle of the 7th century. "Lobineau," vol. i., p. 252.

Among the other remarkable personages of the line of Brockmael Ysgathrog was Novis, nineteenth bishop of the see of Llandaff from the year 841 to 863. In the "Book of Llandaff," p. 473, the following particulars are taken from a manuscript in the Bodleian Library. A jester came to the palace of the bishop Novis, and standing before him said (punning on his name), "Amen dico vobis, pro nobis est sine robis." To which the bishop answered, "Amen dico vobis, sine robis ibis a nobis"; and the jester rejoined, "Amen dico vobis, si nobis sit sine robis, a labris nobis dicentur scandala vobis," which may be translated, "*Jester*—I verily say unto you I am without robes." "*Bishop*—verily I say unto you, you shall go from me without robes." "*Jester*—verily I say unto you, if I shall be without robes, from my lips reproachful things shall be said of you." Bishop Novis was son of Rhodri Mawr, sl. in Anglesey A. D. 787.

Tudwal son of Rhodri Mawr was father of the celebrated Asser, sometime bishop of Menevia and Sher-

borne till his decease, A. D. 910. He was educated at Menevia under the care of his uncle, bishop Novis, and his teacher then was John Scotus Erigena. About the year 880, Asser was invited to the court of King Alfred, who received him graciously, and tried to induce him to make a prolonged residence with him : an arrangement was made, and Asser at times returned to his see to look after its interests. The see of Exeter was entrusted to his care, and he is regarded as the founder or resuscitator of the University of Oxford. He was translated to the see of Sherborne, where he died A. D. 910.

Hywell, or Howell Dda, "the Good," son of Cad-dell, son of Rhodri Mawr, was king of South Wales. On the death of Anarawd in 913 Howell became lord paramount of all Wales. He effected a general revision and codification of the existing Welch laws, whence he is known as the Cambrian Justinian. In 926 he went to Rome accompanied by the bishops of St. David's, Bangor, and Llandaff, to ascertain what laws were current when the Romans held Britain. On his return he assembled a national council at Whitland, at which were present one hundred and forty ecclesiastics, and six representatives from every commot in Wales, with all the tribal chiefs. This was in the beginning of Lent, and all the assembled legislators continued during that time in prayer and fasting to implore the aid of Heaven on their deliberations. The laws attributed to Dyvnwal Moelmut, king of Britain, a celebrated legislator, who lived four centuries before the Christian Era, were selected as the basis of the new legislation. In A. D. 930, he again went to Rome accompanied by a distinguished company of ecclesiastics, to obtain the approval and sanction of Pope Stephen VIII., who then held the Pontifical See. On his return Hywell submitted the new laws to a national convention, and meeting its unanimous approval they were duly promulgated, and continued in force till the time of Edward the First, king of England. Howell Dda reigned for thirty-five years, and died A. D. 948.

Among the descendants of Caractacus are found some of the earliest Christians in Britain ; his great-grandson

Llewver Mawr, otherwise Lucius, is alleged to have been the first Christian ruler in Britain. He lived in the native tribe-land of the kings of the Silures between the Wye and Severn in the time of Pope Eleutherius, A. D. 171–192. The Ven. Bede gives an account of the message sent by Lucius to that Pope: “*Ut Christianus efficeretur per ejus mandatum*,” words used in the chronicle of St. Prosper of Aquitaine. Some modern writers are disposed to reject this tradition, on which Archbishop Ussher cites twenty-three different opinions. As all history in a great measure depends on tradition as its basis, there is nothing at all improbable in the story told by Bede, in whose time this tradition must have been wide-spread, and well authenticated. The island of Albion gave testimony to the Faith in the persecution of Diocletian and Maximinian, St. Alban, the Protomartyr at Verulam, and Julius and Aaron, citizens of Caerlleon on Usk, Isca Silurum, the head quarters of the second legion. Lucius died without issue, and was buried in Gloster, as Geoffrey of Monmouth states. It is remarkable that St. Dubritius, one of the fathers of the early British Church, descends from the same stock, and most probably too St. Ninian of Candida Casa. Pepiau Claforawg, or Spumosus, so styled from a disease in his mouth, was a petty king of Ergyng or Archenfield and Ewyas in Herefordshire; Pepiau was father of Dyvrig Beneurog; his wife Eurdyl was daughter of Constantine, the leader of the British army against the Picts and Saxons, son of Saloman, first king of Armorica, slain A. D. 434. Dyvrig Beneurog, the golden-haired, or Dubritius, was born A. D. 437, at Ynys Eurdyl, situated between Madeley and the river Wye near Muchcross, now known as Swinemoor in Herefordshire. In the Life of St. Dubritius given in the “Book of Llandaff,” sect. ii., p. 323, &c., he is said to have been consecrated bishop by the great St. German of Auxerre, untruly indeed, as St. German died in 448. His consecrator St. German could have been no other than the Patrician bishop of the Isle of Man from 447 to his decease, October 25, A. D. 474. The see of Dubritius was at first at Caerlleon. He then became bishop of Llandaff from 490 to 519, at

which date he withdrew to the Island of Bardsey, off the promontory of Lleiaîn, where he died, A. D. November 14, 522. St. Dubricius was founder of the churches of Ballingham, White Church, Hartland, and perhaps the church now called St. Devereux in Herefordshire. His relics were removed from his grave in Bardsey, A. D. 1120, by Urban, bishop of Llandaff, who had them enshrined in his cathedral.

Tewdryg, king of Glamorgan, a near kinsman of St. Dubricius, *vide* Genealogy No. III., was slain in the last quarter of the 5th century at Malvern on the Wye. His son Meirig or Mouric met the same fate from the pagan Saxons, at Myrther Meirig. He was ancestor, through his daughters, of some Cambrian saints already noticed, and of the kings of Glamorgan until their extinction by the Normans in the 12th century. One of his sons known as Peulan Esgob, Pawl Hên o Vannau, or Paulinus the bishop, culted in Cambrian hagiology November 22, and most probably identical with Polan of Cillmona, or Stapolin, near Kilbarrack, anciently Cillmona, on the Fingal or northern shore of Dublin Bay, culted May 21. "Mart. Dunegal." Paul was a missionary in Ireland under St. Patrick Mac Calphurn; he was one of the companions left with St. Fiacc when constituted by St. Patrick bishop of the Leinstermen, A. D. 469. After he left the school of St. Fiacc, he very probably went to Candida Casa to Ninio son of Dubhtach Mac ua Lugair, abbot and bishop of that church towards the close of the 5th century. St. Paul appears to have been subsequently a missionary in the Isle of Man under St. German, whence he is styled Paul, o Vannau Rees' Essay, "Welch Saints," p. 187. He returned to his native Cambria to Côr Tewdws or Caerworgorn, and founded the monastic school of Tygwyn ar Dâf. Whitlan, White House on the Tâf, a reverberation of Candida Casa. It is said that he resided at Glastonbury, erroneously identified with Inys Vitryn, which is rather suggestive of Inis Whiterne, called also Inis Cais, the island of Casa, and Cil na caise, which was the church of the Casa or house, identified with the monastic establishment of the nun St. Monene, the founder

of six other monasteries in North Britain. St. Paul was distinguished for his knowledge of the Holy Scriptures; David, Teilo and Iltutus, with other cotemporary saints, were students under his instructions. In the Life of St. David he is called "A scribe and a bishop," and his distinguished pupil Dewi or David is said to have read under him until he became "Master." In this same Life "Cambro-British Saints," p. 424, Latin version, p. 122, Paul or Paulinus, described as an old man, is said to have been a disciple of St. German, who could not have been the great bishop of Auxerre, who died A. D. 448, but rather his kinsman, perhaps nephew, German, son of Restitutus, who died bishop of the Isle of Man October 25, 474; he must, therefore, be the bishop referred to in the above life. St. David, born about the year 493, was not likely to be a pupil of Bishop Paul until about A. D. 520, or even later. St. Teilo, born about the first decade of the fifth century, was his pupil. Still later St. Paul attended the Synod of Llandewi brevi, in Cardigan, whenever that was held—later certainly than 519, the date usually assigned to it. Lasting memorials of him are found in its neighbourhood. Capel Peulin is near Llandewi Brevi, and in the adjoining parish of Caio at Pant-y-Polion was a stone bearing this inscription: "Servatur Fidei—Patriæ semper—Amator hic Paulin—us jacit cultor Pient—issimus Æqui." This stone, which once marked the grave of Paulin Esgob, is now preserved at Dolau Cothi, the residence of John Jones, Esq. St. Paulinus was one of the links connecting the ecclesiastics of the ancient Church of Britain with that of Ireland. His nephews, sons of his sisters, were St. Sampson, bishop of Dol, deceased about 565; St. Magloire, his cousin and successor, died 575; Dathan of Llandathan Glamorgan; Meigent Hên, abbot of Candida Casa; and St. Hywyn or Audeon, abbot of Aberdarn, his nephews. He has been hitherto erroneously identified with a Paul or Peulan, son of Cau or Conan of Strathclyde in North Wales. Peulan Esgob, son of Meirig ap Tewdyg, the preceptor of St. David, abbot of Whithorn, or Candida Casa, and founder of Whitland in South Wales,

is identical with Paul, the disciple of St. Fiacc of Sletty.

Among the descendants of Teged Voel, king of Penlynn Merioneth, son of Cadell Deyrnlloug, a few demand some notice. Glywys, son of Teged Voel, was a petty king of a tract in Monmouthshire called Glywyseg, where he is said to have founded the church of Machen; his wife was Gwall, daughter of Ceredig, prince of Cardigan, son of Cunedda, the conqueror of Wales. His eldest son Gwynllyw Vilwr, or Gundleus the warrior, was king of Gwynllwg or Gwentloog in Monmouth; his wife was Gwladys or Gladusa, daughter of Bryccan. Gundleus retired from the world and built a church in his territory, now St. Woolos, Newport, Monmouthshire, where he died about the year 560, on the 29th of March.

Petrog, Petrox, Petreuse or Perreuse, son of Glywys, was the famous abbot of Padstow in Cornwall. He came to Ireland early in the fifth century to study the Holy Scriptures in some old monastery in Hy Garchon or Hy Bruin Cuallin, old territories now comprised in the county Wicklow, with his compatriots, Moconoc, son of Bryccan at Kilmochnoc, near Bray, or at Delgany, with Mogoroc. He was the teacher of St. Kevin from his seventh to his twelfth year, and after a residence of twenty years in Ireland he went to Rome, Jerusalem, and reached to the confines of India. He finally returned and settled at Bodmin or Bothmanach, the house of the monks, Padstow or Petrocstow, in Cornwall, before the middle of the 5th century. Three Irish ecclesiastics joined him there, Credan, Medan, and Dagan—the latter the celebrated abbot of Inbher Daoile or Ennerily, south of Wicklow Head, who died September 13, A. D. 642; he was nephew of St. Kevin, his sister's son. Critan may have been the bishop of Aendrum, Mahee Island, who died May 17, A. D. 638, or Criotan, son of Iolladan, abbot of Acadhfinnech or Kilnamanagh, on the river Doddar near Dublin. Medan is probably identical with Meadan, Moaedoc, or Mogue, disciple of St. David, and subsequently bishop of Ferns, December, deceased April 11th, A. D. 624. St. Petroc died at Bodmin on the 4th of June, A. D. 564. In the year 1178 his

relics were secretly carried across the sea to Bretagne, to Gael, the monastery of St. Meen. The prior of the Canons Regular of Bodmin complained of this outrage to the king of England, whereupon the relics were brought back to Bodmin, and restored to their resting-place, where they remained until the dissolution in the reign of Henry VIII.

Paul, regulus of a small district called Penychen in Glamorgan, the brother of Petrox, is sometimes erroneously confounded with Paul Hên. His son Gwengue-non may be, perhaps, identified with Conogan, Latinized Albinus, the second bishop of Quimperle. The *natale* of the second bishop of Quimper is the 15th day of October.

Gwenvaen, daughter of Paul Penychen, a recluse, was patron of Llangwenvaen, a parish now known as Roscollyn, in the island of Holyhead. Her *natale* was November, 5th.

Paul, bishop of Leon in Britaigne, son of Pawl Penychen, named de Leon from his bishoprick, and also Paulus Aurelius, was a relative of St. Samson, and his fellow disciple under St. Iltutus at Caerworgom or Llan Iltut Mawr. He passed over to Armorica about A. D. 530, and dwelt for a while on the island of Medonia, now Moline, between Ushant and the mainland. After some time he went to the Isle of Bas, given to him by the Count Wither or Withyr. Having resigned his see, he died on this island at the age of nearly one hundred years, on the 12th day of March, A. D. 573, or, according to others, 579.

The most conspicuous saint of this group was Cadoc Cathmael, or Cattwg Doeth, son of Gwynllwy and Gladusa. He was baptized and educated at Caer Gwent by an Irishman, Meuthi or Dathi, and subsequently became abbot of Llancarvan, or the Vale of Stags, and was remarkable as the master or teacher of some distinguished Irish ecclesiastics, of whom was Cainnech or Canice, the founder of Kilkenny, the capital of the ancient diocese of Ossory. He is mentioned in the Life of St. Cadoc as Cennyech and Conage, abbot or superior of some Cambrian monasteries; and in the Life of St. Canice his master is styled "Doc or Docus, the Briton,"

cap. iv. St. Cadoc, according to the usage of his countrymen, after the foundation of his first monastery came to Ireland with a few followers. He spent three years there acquiring Scriptural knowledge, the special study of the Irish ecclesiastics of that period: "Cambro-British Saints," p. 326, sec. 8. The scene of his studies was, according to the "Life," Lismore Machuta, which indeed reads as if the famous school of St. Machuda or Carthach was intended; however, that could not have actually been so, for at the time of St. Cadoc's visit to Ireland there was no school at Lismore; after the expulsion of St. Carthach from Rathau in 636, the school of Lismore was founded, and was a flourishing establishment when the Life of St. Cadoc was compiled, which appears from internal evidence to be about the middle of the 11th century. St. Carthach the Elder, called also Macudda, the successor of St. Ciaran of Saighir, was probably, as suggested by the Right Rev. Bishop of Ossory, Dr. Moran, "Irish Saints in Great Britain," p. 15, the master under whom St. Cadoc read, and Saighir, founded by his predecessor St. Ciaran, was the monastic school. Through Cadoc, David and Gildas the changes made in the Liturgy in Rome were communicated to the Irish churchmen according to the testimony of the Catalogue of Irish Saints attributed to Tirechan.

Macuta, or Vaches, was sister of St. Cadoc, and a pupil of Tathan or Meuthi of Caerwent. Her story is told in the "Cambro-British Saints," p. 588, and her name supplants that of her tutor in his church, Llandathan, *alias* Llanvaches, near Caerwent. The History of St. Beuno is in the same authority, p. 299-308; and of his niece, St. Winefred. The Genealogical Table, No. III., contains many other historic names of considerable interest too numerous to be included here. They can, however, be traced and identified by the reference there given.

PROCEEDINGS AND PAPERS.

AT the ULSTER MEETING, held at Ballymena, on Wednesday, August 1st, 1883,

THE RIGHT HON. LORD WAVENEY in the Chair,

THE noble Chairman said:—I am glad to commence the work from the Chair by welcoming our guests—the Members of the Royal Historical and Archæological Association of Ireland—and we are most pleased to receive them here in our remote locality; for it is very gratifying to find that our fellow-members from other parts of Ireland have honoured us by coming so far to add to our information, and to impart to us the results of their studies; and their studies especially in this our island are of enormous importance.

The course of business will be formal, and afterwards Papers will be read, and we shall break off about three o'clock, and resume at six o'clock, when the obligations that I have incurred towards the Association will place me in the position of contributing so much of local knowledge as I may be able to the history of the neighbourhood of Ballymena.

The Rev. James Graves, Hon. General Secretary, having read the Minutes of the last Meeting, they were confirmed.

The following Members were elected :—

The Right Hon. Lord O'Neill, Tullymore, Broughshane; Abraham Kidd, M.D., M.R.I.A., Ballymena; W. A. Young, J.P., Kintullagh, Ballymena; R. G. Symes, M.A., F.G.S., Ballymena; George Greene, Ballymena; W. A. Traill, Portrush; Rev. P. O'Carroll Patman, B.A., Rectory, Newtowncrommelin; Rev. S. A. Brennan, B.A., Rectory, Cushendun; W. C. Wolseley, Ballymena; Canon J. Gerald Fitzgerald, Connor; Dr. George St. George, Lisburn; John S. Gairdner, 1, Proby-square, Blackrock, Co. Dublin; Capt. R. Baylis Bennett, Leoville, Blackrock, Co. Dublin; George Bellis, Esq., J.P., Ballymena; Samuel Beattie, Esq., M.D., Ballyministra House, Ahoghill; T. W. Robinson, Esq., F.S.A., Fence House, Houghton Le Spring, Durham; and George Young, Ballymena.

The following Hon. Local Secretaries were appointed :—

Rev. Canon Grainger, D.D., for Co. Antrim; Lieut.-Col. W. G. Wood-Martin, for Co. Sligo; George H. Kinahan, M.R.I.A., for Co. Donegal; J. Carmichael Ferrall, for Co. Tyrone; and John Dillon, for Coleraine.

The attention of the Members was directed to the valuable collections in the Museums of W. J. Knowles, Canon Grainger, and G. Raphael, which were kindly thrown open to their inspection in Ballymena and its immediate neighbourhood.

The Earl of Enniskillen presented a bronze leaf-shaped sword, $13\frac{3}{4}$ inches long in the blade, which was $1\frac{1}{2}$ inches wide at the broadest part, where it was broken across, the central rib being $\frac{1}{4}$ inch thick. The tang for the haft was only $2\frac{1}{4}$ inches long, and still retained the four bronze rivets by which the haft of bone or horn was attached. These rivets showed that the haft, when perfect, could not have been more than $\frac{1}{2}$ inch thick at the grip. It was probably thicker towards the pommel. The sword had been dredged up from that part of Lough Erne called Portora Stream, just below Enniskillen.

Robert Day exhibited a bronze leaf-shaped sword which was found west of Innishowen, Co. of Donegal, and had what very rarely occurs upon such weapons—a lustrous pea-green patination. The entire of both surfaces, except where the patina occurs, was encrusted with a varying deposit, in most parts of green, but near the handle of a cobalt blue. Wherever this last beautiful colour is found, either on bronze or iron objects, it is a sure indication of the action upon the metal of decayed animal matter. Possibly this sword may have remained with the body of its fallen owner: his remains would have disappeared, but impact with them would have caused the effect produced. It measured, when complete, $23\frac{1}{2}$ inches, but $\frac{1}{2}$ an inch is broken from the point; otherwise it is a most desirable example. As a weapon it is well balanced, and the flat tang or handle part is pierced by nine holes, from which the rivets have been lost.

Rev. P. O'Laverty exhibited a grain-rubber for grinding corn, several stone weapons, portions of bronze swords, a gold ring found on the site of the ancient church of Dundermot.

W. H. Patterson, M.R.I.A., contributed the following notice of Ancient Irish Altar Slabs:—

The accompanying illustrations represent two sculptured stones, which were probably stone altars. Fig. 1 is a sketch, reduced from a rubbing of a stone 13 inches long, 10 inches wide, and 4 inches thick. The stone was found near Chapelfield, Crevilly-valley, parish of Connor, in this county, and is now in the possession of Mr. Robert Brown, of Kildrum, near Kells. In Crevilly-valley was an old burying-ground and church, opposite the Ridge of Kildrum. When found by Mr. Brown this curious stone was used as a support or stand for a water can, in a labourer's cottage; Mr. Brown removed it to his own house for preservation. The stone is rough, and the incised lines are shallow. The art in the design on this slab seems very early. It will be observed that four simple crosses occupy the corners of the pattern, while a little careful observation shows that one larger central cross occupies the principal part of the slab, and is bounded by the incised lines which form the smaller crosses and the inner one of the two bordering lines. This stone was examined in May, 1883, by the Rev. James O'Laverty, M.R.I.A., of Holywood, who obtained the rubbing from which this sketch is reduced. Fig. 2 is a drawing of a sculptured stone now in the collection of the Rev. James O'Laverty. It was found near Downpatrick Cathedral. It measures 10 inches square by $2\frac{1}{4}$ inches thick. This is a comparatively

smooth little slab of stone, and the lines are sharply incised. I suppose it to be later in date than the one just described. Nine distinct crosses can be made out upon it, although on first sight it appears to have but five; that is, the main diagonal cross and the four smaller crosses within the circle. In order to explain the origin and purpose of these altar stones, I will quote Dr. Lanigan, who, in his "Ecclesiastical History of Ireland," states that "In the year 1186 Archbishop Cumin held a provincial synod in Dublin, in the Church of the Holy Trinity, *alias*

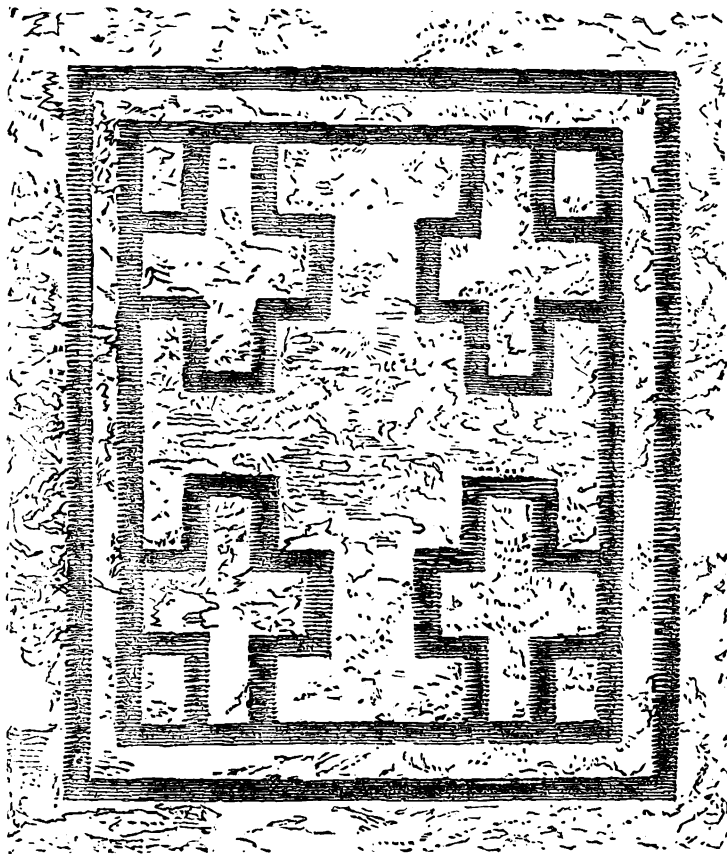


Fig. 1.—Altar Stone, found near Chapelfield, Crevilly-valley, Parish of Connor.

Christ Church. The canons agreed to at this synod are still extant. The first prohibits priests from celebrating Mass on a wooden table (or altar), according to the usage of Ireland, and enjoins that "in all monasteries and baptismal churches altars should be made of stone; and if a stone of sufficient size to cover the whole surface of the altar cannot be had, that in such a case a square, entire, and polished stone be fixed in the middle of the altar where Christ's body is consecrated, of a compass broad enough

to contain five crosses, and also to bear the foot of the largest chalice. But in chapels, chauntries, or oratories, if they are necessarily obliged to use wooden altars, let the Mass be celebrated upon plates of stone of the before-mentioned size, firmly fixed in the wood." A note explains, further, that "the first decree relative to this point seems to be that of the Council of Ebone, in France, held A.D. 507. It is not, therefore, to be wondered at that the Irish made their altars of wood from the beginning, and that they continued to do so in consequence of their steady attachment to the practices received from St. Patrick." Miss Stokes, in her book on "Christian Inscriptions," &c., published by this Association, mentions that altar stones have been found at Clonmacnois, and gives

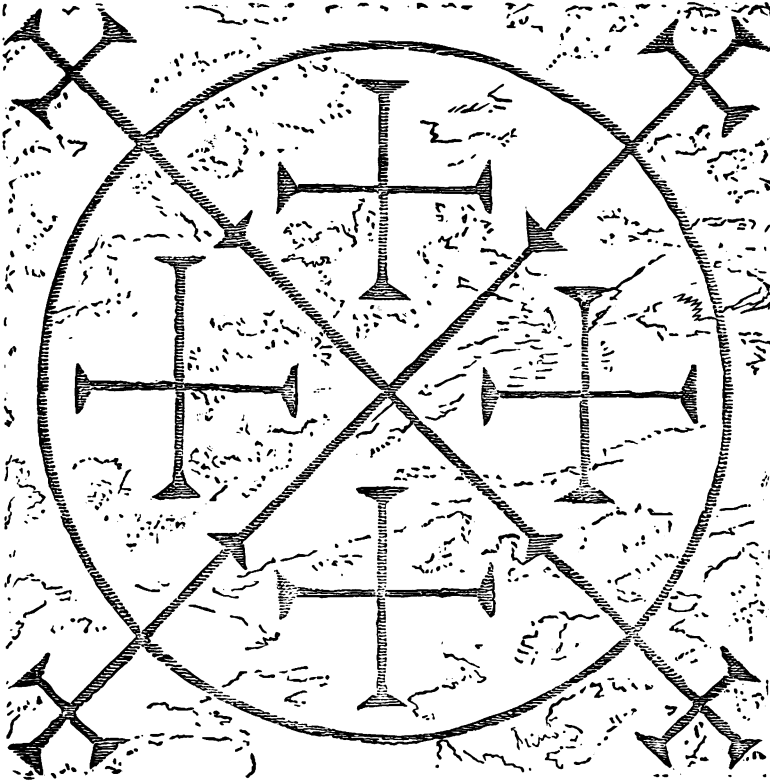


Fig. 2.—Altar Stone, found near Downpatrick Cathedral.

illustrations of two broken ones, with inscriptions. Concerning them she says:—"The second class are small flat stones called altar stones, such as were in use in the early Christian Church from the fourth century, and introduced when first an order had gone forth from Pope Sylvester, A.D. 314 to 335, that altars should be made of stone, and, when it was sometimes found inconvenient to have large slabs of stone, this small slab was substituted. It was called the ara-, or altar-stone, and it is said that

St. Ambrose, who died in 397, used such an altar in a private house in Rome. They were consecrated stones laid on unconsecrated altars when celebrating Mass, or when access to a consecrated altar was impossible. . . . It was required that they should be of sufficient size to hold the chalice and host, and were generally 9 inches square, while the five crosses, symbolic of the Saviour's wounds, were engraved upon the surface."

The Rev. G. Raphael Buick, A.M., read the following Paper on Flint-workshop sites at Glenhue, county Antrim :—

I desire to place on record, through the medium of this Association, the recent discovery of two Flint-workshop sites in the Co. of Antrim, additional to those already described by Messrs. Du Noyer, Knowles, and Gray. I found them in the immediate neighbourhood of my own home, in the townland of Glenhue. This townland is situated about one mile north from the village of Ahoghill. It lies far up towards the water-shed of the district between the rivers Bann and Maine, but somewhat nearer the latter than the former. On a geological map it would be found close to the centre of the great basaltic plateau which covers the whole of Antrim and a large portion of the neighbouring county of Derry. It is therefore as far away as it is well possible for any portion of the county to be from the flint-bearing rocks which skirt the basalt. Glenarm, which lies to the east, is twenty-two miles distant, Portrush to the north is more than forty. Yet here, during the last year, I found almost two thousand worked flints, most of them, indeed, small and rude, but all of them interesting and instructive to the archæologist.

My first find was on the farm of Rose Cottage, which belongs to my father, the Rev. F. Buick. Here in what is called the "back field," for the obvious reason that it lies behind the dwelling-house, I chanced to pick up a flint scraper. Judging that where there was one there might be more, I gave the field a thorough searching. It had just been sown in flax, and the crop was already beginning to tinge with green the natural brown of the well-prepared soil. I had not much trouble in prosecuting the search. I soon came to the highest part of the field, the part also farthest from the house, and here I found the ground strewn with scrapers, cores, hammer-stones, and flakes. In the course of an hour I gathered over a hundred of these articles. Further search enabled me to add to these considerably, so that altogether I obtained within a radius of less than fifty yards three hundred and seventy-three scrapers alone. In addition to the articles mentioned, I had the good fortune to find arrow-heads, hollow scrapers, knives, saws, a few flakes of basalt, a small stone celt, and a stone bead of a somewhat unusual shape. The field itself consists of a dry, gravelly soil, light and shallow; and I noticed that where the flints were found there were more broken stones than in any other part. Many of these had the appearance of having been in the fire. I regard them as portions of the hearthstones belonging to the habitations of those who worked the flints. The absence of large unbroken stones is easily accounted for by the fact that the field has been under cultivation for at least the last one hundred years. I could see no trace either of pottery or of iron pyrites.

Having been so successful on the home farm, I examined the neighbouring ones, and was rewarded by the discovery of a second workshop site. I found it on the farm of Mrs. Wm. Watson, in what is known as "the long field." Here worked flints were very abundant. Setting some children to gather, they soon brought me a tin can filled with articles: scrapers, cores, hammer-stones, knives, flakes, etc., as before. In this case, as in the other, the flints were found for the most part at one particular spot; but here and there, all over the field, an occasional article was picked up which had undoubtedly been carried from its original habitat by the plough or the harrow in the process of cultivation. The total find here amounted to four hundred and fifty-one scrapers, thirty-four hollow-scrapers, forty-seven knives, nine arrow-heads, and one small flint celt, together with numerous cores, hammer-stones, and a large quantity of worn and unworn flakes. In this case also there were numerous fragments of stone which had evidently belonged to the hearth or hearths.

So much for the sites and the different kinds of articles found in connexion with them. Now let me describe as briefly as possible the implements themselves.

To begin with the *Scrapers*.—These are of the usual kinds: horse-shoe, kite, duck-bill, circular, and spoon-shaped. The average size is about 2 inches long, by $1\frac{1}{2}$ broad. Some of them are exceedingly small, almost as small as those from the Culbin sands in Scotland. About twenty of them are flakes trimmed at the narrower end. A like number are side scrapers. One which combines the characters of an ordinary and a side scraper is 4 inches long and carefully chipped all over the back. The majority are very rudely worked, many being as thick as they are broad. Not more than half a dozen out of the total number found exhibit any trace of wear and tear. A goodly number have a notch on the right-hand side. About many of the thicker ones there is a remarkable peculiarity. The semi-circular edge round the margin of the inner face appears as if it had been done with a punch. Certainly it could not have been made by a series of blows from a hammer-stone, as in the method of manufacture described by Evans. The edge is as complete as though in some way or other it had been marked out after the manner in which a carpenter forms with his chisel the outline, say, of a tenon before he proceeds to chip away the wood he wishes removed. The result is that the scraper appears as though it had a "nose" which has yet to be removed before the implement can be called complete. Had these scrapers been formed in the ordinary way by a series of blows direct from the hammer-stone, no such "nose" could have remained at a lower level than the *discoïdal face*. I think we must regard these nosed scrapers as unfinished implements. Probably a metal punch of some kind was used in their manufacture.

As regards the *cores* little need be said. They are in general small, as might be expected from the scarcity of the flint, every bit of which seems to have been carefully treasured and converted into use. Not more than three or four are cone-shaped; most of the others are chipped into a globular form, but in such a way as to leave a rough edge all round. They resemble very much many of the cores from Port Stewart, and Castlerock, and were, I imagine, intended for sling stones. They are admirably adapted to stay in the sling until sent on their errand of de-

struction, as also to cut severely whatever animal they might happen to strike.

Of *hollow-scrappers* the total amounts to sixty-seven, the bulk of which are formed out of thin flakes. A fair proportion, however, are made from pieces of flint comparatively thick. In several instances there are two, and in one case three different hollows in the one flake. Sometimes too the hollow and the ordinary scraper are combined in one implement.

The *Hammer-stones* were not very abundant. They are of different materials. The commonest are of flint, which, judging from its appearance, has come from the boulder-clay. It was chosen, I have no doubt, for this purpose on account of its greater hardness. After those of flint in point of number come those of quartzite. One or two are of pure white quartz. Of all I found, only one calls for particular notice. It is a small tool-stone, circular in shape, scarcely $2\frac{1}{2}$ inches in diameter, and little more than half an inch thick. It appears to be of green-stone, and is chipped all round the edge, and over one of the faces. This face is worn and chipped so as to be quite concave (with a considerable hollow), whilst the second face has two depressions, one deeper than the other, apparently formed by the continued pressure of some blunt implement. Perhaps it is a small anvil-stone somewhat similar to those of a larger size found at other flint workshop sites.

Of *Arrow-heads* I obtained in all fifty-seven, counting three broken ones. Out of these only eight show fine workmanship in the way of chipping. The others are rude to an extreme. Of the whole series, twenty-one are leaf-shaped or approximate to this shape, sixteen are triangular, sixteen stemmed, two are diamond-shaped, and one, which is broken, kite-shaped. One only is half finished. The finest specimen of all is leaf-shaped. It is equally well pointed at both ends. The next is an indented one beautifully curved. Two of the same shape have their edges worn as if they had been used for cutting or scraping. The others belonging to the triangular class are exceedingly rough, thick at the edges, and as a rule chipped only on one side. The indentation at the base is semicircular, and has all the characteristics of a small hollow scraper. Of the stemmed arrow-heads six only require special notice; they are of a type common in America, so much so, indeed, that on showing them to some friends familiar with the stone implements of that country they at once pronounced them to have an American look. They have all broad flat stems. Three are thin, and have their edges worked slightly on one side. Two are excessively thick for their size, and the remaining one is a small tanged flake. Several similar arrow-points are figured in Abbott's "Primitive Industry of North America."

The yield of *Knives* from the two sites amounted to sixty-nine. With two exceptions these belong to the class described by Evans as single-winged arrow-heads. A typical specimen from Caithness is engraved by him in his "Ancient Stone Implements of Great Britain." Mr. William Gray has also figured similar ones from Portstewart and Castle Rock in the "Journal" of this Society in his Paper on the "Worked Flints of the North of Ireland," some of which he calls arrow-heads and others borers. Both these authorities, however, have made a mistake here. What they have described in the one case as a single-winged arrow-head, and in the other as borers and arrow-points, are in reality knives. They are made

for cutting, not for piercing or boring. I have one, indeed, though not from Glenhue, which has evidently been used as a borer, but in this case the knife has been chipped all round the point to make it fit for its new use—an adaptation which has thoroughly spoiled it for the purpose it was originally intended to serve. In all of these articles the cutting edge is formed by the natural fracture of the flint. A triangular flake with the ridge nearer the one edge than the other has been taken, the edge nearest the ridge dressed, a tang formed at the broad end, and the knife was ready for insertion in its handle, or for use without such an accompaniment. In some instances the back and tang are dressed on both sides, in others the dressing is confined to one of the sides. The specimens I possess are on an average 2 inches in length. The longest, from Glenhue, though the tang is partially broken, is $2\frac{1}{2}$ inches; it must originally have been more than 3 inches long. Those from the Bann are from 4 to 6 inches in length. The smallest is exactly 1 inch in length. Several have the cutting edge very nearly at right angles to the back and tang. The passage from this shape to the more lance-like blades is gradual and well-defined. It is impossible to look at a series of them and still hold to the opinion that they are either arrow-heads or borers. They are divisible into two classes: in one the tang is broad, flat, and thin; in the other, it is rounded and pointed like that of an ordinary table knife. In both these classes some of the knives are for use in the right hand, others are for use in the left, or rather I should say some are designed for cutting towards the person, and others for cutting away from the user. I regard them all as an improvement on the ordinary tanged flake. Multitudes of these tanged flakes of a large size are found in the Bann clay; these are knives rather than spear-heads, as is evident from their comparatively great breadth, a quality unfitting them for piercing, but rather helping, than otherwise, their cutting properties. It would soon be found in practice that the double edge of such a flake was a source of constant trouble and danger. This would lead the owner to blunt one of the edges, the result of which would be a perfect knife blade. I have flakes in which it is possible to trace with the utmost ease the process of development: first there is a little dressing at the point on one side, then this dressing extends farther and farther down the edge until you have a rounded back and a sharp blade: sometimes too the tang is so long as to form in itself a most efficient handle. The only difference between such a knife and one from Glenhue is a difference as to size. In all other respects they are identical.

Of the two specimens of knives obtained, differing in type from the rest, one is a semicircular skinner, the edge of which is ground and polished. The other is a remarkably fine example of a circular knife. It is unpolished, chipped all over both its surfaces, and similar to the one from Newhaven, Derbyshire, figured by Evans at page 306 of his book. It is $2\frac{1}{2}$ inches in diameter, and has a sharp edge running nearly all round its circumference.

Of *Saws* I found only two. My cousin, Mr. George Raphael, however, picked up a third on one of the sites. They are simply toothed flakes, and show no appearance of having been set in a handle. The longer of the two has a sharp point, and is $2\frac{1}{2}$ inches long.

The *Borers* were not numerous; one only deserves mention. It is

formed out of a piece of three-cornered flint, worked slightly along the three edges. In shape it resembles the ordinary three-cornered file; unfortunately it has lost its point, but it is still more than 2 inches in length.

Spear-heads were very scarce. I got one perfect specimen and two broken points.

The *fabricators* were also scarce. All I got were four, and these small. One article looks like a chisel, but it may as readily have been a spear-head. The stone celt already referred to is of the ordinary kind polished; the flint one is $2\frac{1}{2}$ inches long by $1\frac{1}{4}$ broad. It is much flatter on the one side than on the other, unpolished. A few slug-like articles were also met with. One of these is very finely worked, it has the usual flat side, high back neatly trimmed all over, and tapers to the point at both ends. I look upon it as an ornament rather than a scraper. A knife it cannot be, though doubtless many of the same class, but flatter, are really knives. In all likelihood many of these "slugs," especially the more symmetrical ones, were used to ornament leathern armour, shields and helmets for example—a supposition by the way which would enable us to account for their frequent occurrence along with bones and ashes in burial urns. The clothing would be burnt along with the dead body, and these ornaments resisting the action of the fire would easily and naturally find their way into the urn along with the ashes.

It only remains to refer briefly to the *flakes* which, as might be expected, were fairly numerous. Like the arrow-heads and scrapers, along with which they lay, they have their peculiarity. A large proportion of them have little hollows worn here and there along their edges; these indentations are in fact hollow scrapers on a very small scale. But if so, what have they been used for? How have they been formed? I can think of nothing more likely to furnish the correct reply than the supposition that they were employed in fashioning bone needles. I have tried to shape a splinter of bone into a needle by means of a sharp flake taken from one of the sites, and I find the scraping of the splinter wears the flake in a way precisely similar to that in which its comrades are worn. Some archæologists who have examined these flakes have been inclined to ascribe the indentations upon them to rough usage from some modern agricultural implement such as a plough or harrow. The idea is ingenious but incorrect. Each little hollow is made not by a single clean break all round, as would be the case if done by a sharp blow or knock from a pointed instrument, but by a series of fine chippings, as in the case of the large hollow scrapers. I take it then that they were formed in the process of bone-needle-making. Such needles would be required to make the skins, dressed by the help of the ordinary scrapers, into articles of wear.

And now, what is the probable age of these implements? The question cannot be answered directly from the articles themselves. All that can be said of them, apart from their surroundings, is that rudeness of make is no proof of great antiquity. Such rudeness as theirs is as often the outcome of a decaying art as of one struggling into existence. Formerly gun flints were carefully and neatly fashioned. Nowadays, if a man has a flint gun and wishes to use it, he takes the first bit of a flake that comes to hand and screws it on without regard to its shape or appearance, provided only it is not too large. But if the answer cannot be learned from the implements themselves, it can at any rate be approximated to by taking into account external and collateral evidence. For one

thing, in all probability the flint out of which most of them are made came by way of the Bann from the neighbourhood of Portrush. Flint flakes are found in abundance all along the shores of this river from the sea to the lough. The trade in this material along the Bann would bring it within easy reach of the former inhabitants of Glenhue. Able to get it within a distance of two or three miles from where they lived, they would not be likely to go for it elsewhere.

Now, the Bann is of comparatively recent origin; there is abundant evidence to show that at no great distance of time Lough Neagh emptied its waters into the sea by way of Carlingford Bay. Besides, tradition has it that the river, as we now know it, did not exist until after the beginning of the Christian era. In the "Book of Lecan" as quoted by Dr. Reeves in his "Eccl. Antiquities," page 341, we are told

"The Bann at one time was but small,
If any body now could remember it,
Women and children could leap over it,
Previous to the eruption of Loch n-Eachach.
The eruption of Eachach's lake was
A hundred years after the creative God's birth.
It gave force to the Bann to flow
Over all the country to Tuagh Inbhear."

There may indeed be much inaccurate in this tradition. Still, taking it in conjunction with the geological surroundings of the lake, it must be acknowledged there is an air of truth about it, though probably the time allotted is not exactly what it ought to be. But even making large allowance for a mistake here, the river cannot be older than between two and three thousand years. If this is correct, the Stone Age in the entire neighbourhood comes down to a comparatively recent period, inasmuch as the material out of which its implements were made came by the river *as we now have it*, and as it would require a considerable time to develop such a carrying trade.

Again, within the last one hundred years, clothing made of skins was in use in the district. Men, and especially boys, wore leather breeches. I know old men who wore these breeches when lads at school. They tell some amusing stories in connexion with them. One has a doleful tale of boiling his trousers to make them soft, and destroying them entirely in the process. Another tells how, with exposure to wet, his and those of his companions became hard as boards, and how when they stood with their breeks in this state, round the school fire warming themselves on a cold winter day, these same "breeks" would become hot as a piece of metal, so that if they accidentally touched the skin of the legs round which they hung so stiffly, the wearers would jump nearly the height of themselves in an agony of distress and fright. The skins out of which these leather crackers (as they were popularly called) were made must have been dressed at a distance from the immediate neighbourhood, as I am told the articles themselves were bought and sold ready made in Ballymena. But go back two or three hundred years from the time when the state of things of which I write obtained, and there is no difficulty in believing that home manufacture was the order of the day. The scrapers and other implements described would fit in exactly with the requirements of such a manufacture. The quern was in use in the district

to which Glenhue belongs at the beginning of the present century, and even later. A neighbour of mine, a most reliable man, informs me that, when a lad, visiting at a friend's house not three miles from the townland of which I write, he was set to turn the quern that he himself, and others as well, might have something for supper. Another has at this moment in his dwelling-house the querns used by his father and grandfather. Where the manse belonging to the Cunningham church, Cullybacky, now stands, there lived, fifty years ago, a family called Walker. Again and again, in going about the neighbourhood, I have heard it told of the goodwife of the family, that on the day when the harvest began she was accustomed to take the new cut corn, thresh it, winnow it, dry it over the fire in a pot, grind it in the quern, and have it baked into bread or boiled into porridge by the time the "shearers" came in for supper. Putting all these facts together, I come to the conclusion that, despite the march of civilization, the Stone Age obtained in Glenhue within very recent times.

The Rev. Abraham Dawson, A.M., contributed the following notice of the Clog Ban:—

The name *Clog Ban* is given to a hand-bell anciently used in Ireland at funerals, and on solemn religious occasions. Its designation, probably, is *Clog Beanuichte*, the blessed bell, from its consecration to sacred and solemn uses. Another explanation is that it was called *Clog Ban*, or, the white bell, from the colour of the metal of which it was composed. It is said that a bell of this kind, found in the parish of Moira, was called *Clog Ruadh*, or, the red bell, to distinguish it from a *Clog Ban*, or white bell, already known in that neighbourhood.

Many specimens of this form of bell are extant. In the Museum of the Royal Irish Academy there are said to be eighteen different examples. Among these is a very remarkable Clog Ban, which is pronounced to be almost unique. This bell was preserved and used, for many years, in the parish of Seagoe, Co. Armagh. The earliest notice I can find of this Clog Ban is a description of it in the "Newry Literary and Political Register" (1815)—afterwards called the "Newry Magazine," vol. i. p. 294; by the late Mr. John Bell, M.R.I.A., of Dungannon. He states:—"It was found upwards of ninety years ago [that is, about 1725] in the graveyard of Ballynaback [situated on the road between Tandragee and Scarva, Co. Armagh], not far from where the body of the celebrated rapparee Redmond O'Hanlon is buried. It is now [1815] in the possession of Paul Hennon, a cottager who resides upon the low road, nearly equidistant from Lurgan and Portadown [in the townland of Aughaccommon]. It is borrowed frequently from Hennon that it may be rung at intervals, by a person who carries it in front of the *mna gúl*, who sing wild hymns in praise of the dead, at funeral processions. Persons frequently repair to Hennon's to declare, in presence of the bell, their innocence of crimes of which they have been accused. This is not a modern custom. In ancient times, these bells were sworn upon, and for this purpose one was kept by each of the chief judges in their respective circuits. All of those which I have seen are apparently made of the same compound metal, and are of a small size. The one found in Ballynaback measures 10 inches in height, and its greatest width is 11 inches."

To Mr. Bell's Paper is prefixed a plate entitled "Various Relics of Antiquity found in Ireland," on which are two drawings of the Clog Ban; one showing the front elevation, and the other the form of the mouth. The rim is not correctly represented on the drawing, which is on too small a scale—about half an inch altogether—to allow the inscription to be deciphered, but a legible copy of the ancient characters is given at the foot of the Plate.

Some aged parishioners remember the use of this Clog Ban at the funeral processions of Roman Catholics, at burials in the old graveyard of Seagoe. It was carried behind the coffin, and in front of the keeners, by one of the Hennon family in whose charge it was. Sometimes there was a pause in the procession while a service for the dead was performed in a field by the road-side on the way to the graveyard, during which the Clog Ban was rung at intervals. One intelligent woman, the widow of a former Parish Clerk, now in her 94th year, recollects seeing the coffin carried thrice around the old church in Seagoe graveyard, and being made to touch the four corners of the church at each round, whilst the Clog Ban was rung and the keeners chanted alternately.

Descendants of Paul Hennon are still living in the parish of Seagoe, but they are unable to give any account of the time or manner in which the Clog Ban first came into the possession of their family. Paul Hennon, grandson of the Paul Hennon mentioned by Mr. Bell, remembers when a child often seeing the bell. It was kept in a closet off the bedroom in his grandfather's cottage, and was regarded with great veneration. It was publicly used for the last time at the funeral of his father, John Hennon, about the year 1836. At this time his grandfather was dead, and the bell was in the possession of his uncle, Bernard Hennon, but it still remained in the same house, in the immediate care of his grandmother, Paul Hennon's widow. Here the Clog Ban was again seen by Mr. Bell, about the year 1838. He gave an account of the bell as seen by him on this occasion to Professor Wilson, who has recorded it in his "Prehistoric Annals of Scotland" (1851), p. 656, as follows:—

"The bell of Ballynaback, better known as the *Clog Beanuighite*, was preserved in a family named Henning, whose residence is on the low road between Lurgan and Portadown, in the Co. of Armagh. Unlike other ancient Irish quadrilateral bells, it bears on one of its sides an incised inscription which renders it interesting; since the Church of Rome permitted only a cross, or the image of the patron saint, to be engraved on such ecclesiastical bells. It would be idle to attempt recounting the miraculous judgments on such as profaned or violated the oaths taken on the bell, or the wide-spread desolation which befell such as were anathematized by it; for early in the twelfth century, as we are told by Meredith Hanmer, William of Winchester, by the authority of Celestine II., in a Council held at London, brought in the use of cursing with bell, book, and candle, 'which liked the Irish priests well, to terrifie the laytie for their tithes.' Paul Henning was the last keeper of the *Clog Beanuighite*, and when any of his connexions died it was rung by him in front of the *mna gul*, the old women who, according to Irish fashion, *caoine* and bewail the dead. It was an ancient custom to place the bell near any of the Hennings who were dangerously ill. I visited Mrs. Henning, the widow of Paul Henning, on her death-bed. She lay in a large, badly lighted, apartment, crowded with people. The bell, which had remained several

days near her head, seemed to be regarded by those who were present with much interest. The vapour of the heated chamber was so condensed on the cold metal of the bell, that occasionally small streams trickled down its sides. This 'heavy sweating' of the bell (as it was termed) was regarded by everyone with peculiar horror, and deemed a certain prognostication of the death of the sick woman, who departed this life a few hours after I left the room. The agonized bell, I was told, had on many previous occasions given similar tokens as proofs of its sympathy on the approaching demise of its guardians."

Mrs. Hennon died about 1838, and it is stated that the bell was not rung at her funeral. On her death, her son, Bernard Hennon, removed into her house, and became the actual, as he had been the nominal, guardian of the bell since his father's death, some years before. It did not, however, remain long in his possession. He is said to have committed a breach of the Excise laws regulating the sale of spirituous liquors, and as it was his second offence, a heavy fine was inflicted upon him; and being unable to pay it, he was committed to Armagh jail. The late Archdeacon Saurin, rector of Seagoe, took much interest in Hennon's case, visited him in the jail, and eventually by his exertions and representations got the fine almost entirely remitted, and procured his discharge from imprisonment. Hennon and his family were very grateful to Archdeacon Saurin for his kind interposition; and as the most convincing proof of their gratitude, as well as that which was most acceptable to the Archdeacon, the sacred bell was presented to him, with the concurrence of the parish priest.

About the year 1840, the bell passed from Archdeacon Saurin to the late Very Rev. Henry Richard Dawson, Dean of St. Patrick's. On the Dean's death, in 1842, his valuable collection was purchased by the Royal Irish Academy, and the Clog Ban has been safely deposited in the Strong Room of the Museum, where, by the courtesy of Major M'Eniry, I had the pleasure of examining it on February 13, 1883.

Soon after the bell had been acquired by Dean Dawson, the late Dr. Petrie brought it to the notice of the Members of the Academy, at a Meeting held on June 22, 1840, as is thus noticed in the *Transactions* (vol. i., p. 477):—

"Mr. Petrie exhibited an ancient Irish consecrated bell, recently obtained by the Dean of St. Patrick's, and which had been for many generations in the possession of a family named Hanan, or O'Hanan, in the Co. of Armagh. This bell is of the usual quadrangular form in use amongst the Irish from the introduction of Christianity into the country till the close of the eleventh century; but has an approximation to the round form which became general after the latter period. The age of this bell can be determined with perfect accuracy from the following inscription in the ancient Irish character which is carved upon it—

'Pray for Cumascach, the son of Ailill.'

The death of this Cumascach, who was Economist of the Cathedral of Armagh, is recorded in the "Annals of the Four Masters," at the year 904. His mother, who was named Gormlaith, was a daughter of Murdach, King of Ulster."

From this reading of the inscription, Dr. Petrie has termed the Clog Ban, "The Bell of Armagh." (See also Petrie's "Ecclesiastical Architecture,"

8vo., p. 252.) A fairly accurate engraving of the bell is given in Wilson's "Prehistoric Annals," at page 656. This has been copied in Ellacombe's "Church Bells of Devon" (1872), which contains, also, a notice of the bell, and quotation from Wilson's book (see pp. 330-332). The bell is also engraved in "Christian Inscriptions in the Irish Language" vol. ii., p. 107, where an account of it will be found, and a facsimile of the inscription is given on plate lxvi.

The inscription upon the bell is in three lines incised, and is preceded by a cross.

✠ OROIT AN CŪ
 MASCACH M̄
 AILLELO

A prayer for Chumascach Mac Aillelo.

The height of the bell is $12\frac{1}{4}$ inches, including the handle; and the width at mouth is 11 inches by 8 inches. It is of an oblong form, quadrangular, the four corners being rounded off. The body is composed of light-coloured bronze, and the handle and tongue are of iron. A small hole on each of the two flat sides has been drilled through the metal. There is a slight crack near the mouth, and a small piece chipped out. The handle and tongue are much decayed by rust. The bell itself (save the small crack) is in good preservation.

A writer in the "Newry Magazine" (1815), vol. i., p. 109, gives an account of another Clog Ban, "found a considerable time ago in the ivy which covers the gable" of the old church of Kilbroney, at Rosstrevor. He says—"It is of excellent workmanship, and is used at present (1815) as an altar-bell in the Catholic chapel of Newry. This bell is of the same kind as all the other ancient bells which have been found in Ireland, and which were rung on funeral occasions, though it is smaller than those commonly known. It is nearly of an oblong form in the mouth, and measures $7\frac{1}{4}$ inches by $6\frac{1}{4}$ inches. It is $10\frac{1}{2}$ inches in height. It seems a mixture of brass and some very white metal. It has been exceedingly well cast, for though broken it is still remarkably sonorous.

"This bell had remained unobserved in the ruins, for perhaps two centuries, and was at length discovered in rather a singular manner. During a violent storm, the wind shook the bell, and produced a sound which attracted the attention of some persons passing near the place."

I am indebted to the courtesy of the Rev. Bernard O'Hagan (Roman Catholic clergyman formerly at Newry, and now at Laurencetown, Co. Down), for the following interesting particulars concerning this bell. He writes, on March 1, 1883:—

"The popular history of the bell is as follows:—It belonged to St. Bruno's church, Kilbroney (Rosstrevor), and was hung in the fork or hollow of a tree, which in time grew around it, and long after the destruction of the church could only be heard during such storms as shook the woods around. All could hear the bell on such occasions, but none could ascertain the precise tree in which it was concealed, until about fifty years ago, when the tree fell, and the bell was discovered. It was taken by the late Right Rev. Dr. Blake to Newry, and for years was used as a

hand-bell at the old chapel, for the purpose of calling the people inside to attend devotions. It became useless after a time for that purpose, as it decayed in a particular spot, and of course the sound was destroyed. I took it from the old chapel about fifteen years ago to the Parochial House, Newry. I believe it is at present in the Convent of Mercy, Catherine-street, Newry."

The discovery of the bell was evidently of an earlier date than Mr. O'Hagan has assigned. From recollection he gives the following dimensions: height, 12 inches; width, at shoulder, $4\frac{1}{2}$ inches; do. at side, $3\frac{1}{2}$ inches; do. at mouth, 6 inches. The tongue is a piece of straight iron, about 10 inches long. The damaged part is on the side near the shoulder. By an examination at this part the bell appears to be composed of three layers, the outside and inside being of copper, and the middle of iron. It is supposed to be one of the oldest Christian bells in Ireland.

The following account of Augher and its environs was read by J. Carmichael Ferrall:—

The town of Augher having been a place of note in Ulster for many years, in the early colonization of that province, I venture to think no apology is needed for bringing it and its environs under the notice of the Royal Historical and Archæological Association, more especially as besides Augher Castle, they contain the castle of Aughentaine, the birthplace of the author of the *Montgomery MSS.*, Garvey Castle and Spa, as well as other objects of interest which we will have occasion to refer to later on.

Augher, as I need scarcely point out, is mentioned in the "*Annals of the Four Masters*"; but I think the colonization period is a matter of greater interest, inasmuch as it was, so to speak, the foundation of the present prosperity and progress of the Province of Ulster, and I therefore start with an outline of the events just prior to and relating to that period.

Matthew O'Neil, first Baron of Dungannon, had, with other issue, Cormac, known as Sir Cormack, to distinguish him from other kinsmen of the name. His territory lay in what is now the barony of Clogher, and its castle was at Augher, which was a strong fort standing then on an island called *Fræechmhagh*, not far from the Blackwater; and as a place of concentration of the northern garrisons it was of considerable importance during the war. The castle is not now on an island, but tradition states that there was a drawbridge between it and the town where is now the overflow from the lake; and the level of the land of the demesne immediately surrounding it, except on one side, does not present any great obstacle to its having been on an island. The lands surrounding the castle, and, generally speaking, in that part of Tyrone, were remarkable for their position and fertility, and so attracted the notice of the English commanders when Sir Cormac commenced his rebellion. During one of Sir Henry Sydney's progresses he encamped near Augher in the autumn of 1566, and speaks in one of his despatches as follows:—"Finding that country so well inhabited, as we think no Irish country in this realm like it, we remained in that camp one whole day purposely to destroy the corn, whereof we found no small abundance, covering that day above twenty-four miles' compass, and found by that day's work that this was the season of the year to do the rebel most hurt." On a co-

temporaneous map of Ulster this is known as "the countrie of Cormock M'Barone"; but when or how he got these lands from his father is not known. His position in 1601, after having taken part in the defeat of the English at Benburb, was one of fidelity to his brother, the earl: he kept the field, and concentrated the rebels, even exceeding in activity the more important rebel leaders; for Sir Henry Docwra, in his narrative, speaks as follows:—"Now Cormocke MacBaron, and all the chiefs of country thereabout, had made all the forces they were able to attend the issue of this intended meeting of my lord and mee, and had drawn themselves together aboute Cormocke's countrie, where they might be readye to fall upon either of us as they should see their best advantage." Lord Mountjoy, not being able to act at once himself, commissioned Docwra to skirmish, which he did, and records in his narrative the following expedition:—"Being here, and knowing that my lord was not yet readye to take the field, I was tould by Irish guides of a prey that, in their opinion, was easilie to be sett out of Cormocke MacBaron's country, and I liked theire reasons soe well that I resolved to give an attempt for it. Soe I tooke out 400 foote and 50 horse, and sett forth in the eveninge and marched all night; by breake of the day we found it was gone further than they made accompte of, and loath to return emptie, we followed it till we were at least 3 myle from home. Captain Edmond Leigh that commanded the vaunt guard with a few light horse and foote, in the end overtake it, guarded by Cormocke himself, whom he presentlie charged and beate away, then went in and gathered about 400 cows and brought them to us, where we made a stande with the mayne forces. We were then all exceeding wearie, and therefore finding houses at hande, satt down and rested ourselves a while. After we risse and had marched about 3 myle wee might discerne troopes of men gathered together in armes drawing towards a woode which wee must passe through to possess themselves of it before us. I then alighted, sent away my horse and put myselfe in the rere, bade the rest of the horse with a few foote and the prey make haste and get through as fast as they could, and soe they did before there came downe anie great numbers upon them. Upon us that came after with the foote they fell with a crye and all the terror they were able to make, skirmisht with shott till all our powder on both sides were spent, then came to the sworde and push of pike, and still as we beate them off they would retyre and by and by come upon us againe. These kindes of assaults I thinke I may safelie say they gave us at least a dozen of, yet in the end wee carryed ourselves cleare out, and came to a place where our horse made a stande upon a faire large and harde peece of grounde. There we put ourselves into order of battaile, drew forth againe, and marched away. They stode in the edge of the woode and gave us the looking on but offered to follow us noe further. Soe wee lodged quietlie that night and the next day came home to Omev, where we divided our prey within 20 of the full number of 400 cowes and found waiting of our men about 25. The passe we went through was a good myle longe, the woode high oaken timber with some coppice amongst it, and most of the ways nothing but dirte and myre." Soon afterwards it was necessary to capture Augher, Sir Cormac's residence, by storm; and the three commanders, Mountjoy, Docwra, and Chichester, set about it, as Docwra himself tells us: "Shortlye after," he says, "my lorde wrote unto mee hee was almost readie for the field againe, and had a purpose to plant a garrison at Clogher or Aghar,

both standings in this Cormocke's landes ; he willed mee if I could to bring a peece of artillery with mee and as much victuall as I was able, and soe be in a readiness against the next time I should heare from him. Artillery I was not able to bringe, but about 10 days after I came to him about 8 myles wide from Dungannon, and as I remember, found Sir Arthur Chichester with him, but sure I am wee met all three aboute that time and marched together aboute six or seven days, in which time the Castle of Agher, standing in a lough 12 miles wide from Omev, was yealded to him and hee placed Captain Richard Hansard in garrison in it with 20 dayes victual, and left me in charge to supply him when that time came out, which I did to the verie day. Tyrone was taken in, and order given for the restitution of it into his handes." It seems that in 1607 Sir Cormac was obliged to abandon it, though it was a residence for his family till the close of 1611, when Sir Thomas Ridgeway, Knight, Treasurer-at-War, received the grant of a market and two fairs to be held there; and in 1613 he received a grant of 315 acres of land in Clogher barony, on condition that he should, within four years, settle on a parcel of land called Agher twenty Englishmen or Scots, chiefly artificers and tradesmen, to be incorporated as burgesses and made a body politic within the said four years, and should set apart convenient places for the site of the town a church, churchyard, market-place, and public school; and also to assign to the burgesses houses and lands and 30 acres of commons. The town and precinct, except a fort and bawn called Spur Royal, were created a burgh, as appears from the fiat of incorporation, dated at Chichester House, 6th April, 1613. The charter is dated April 15th, 1612, the first two M. P.s being Sir Ralph Birchen Shaw and Edward Skorye, Esq., and the following being the Corporation:—Emanuel Lea, Burgomaster; Fenton Parsons, Daniel Gray, Thomas Pqwell, John Royly, John Bennett, Thomas Pynny, Thomas Hethrington, Francis Skott, Richard Scott, Richard Fixer. In 1619 or '20 it seems some fifteen or sixteen houses had been erected; and in 1630, Sir James Erskine, Knight, then proprietor of the manor, obtained a grant of two additional fairs. The colonists were very possibly brought from Sir Thomas Ridgway's property in Devonshire; at any rate, most of the burgesses' names would seem to be English, but there was, nevertheless, a Scottish element in the country, for the following, among other reasons:—An inquisition taken at Augher, 12th April, 1631, found that Maria Neale was seised in fee of the Ballyboe of Tyrangen and Cooltefrangin in Co. Tyrone. She died about ten years previously; William Stewart, her son and heir, was under age and unmarried; her husband, William Stewart, we learn from another source, was son most probably of Sir William Stewart of Monkton and Carstairs in Lanarkshire, third son of Andrew, second Lord Ochiltree, known as the good Lord Ochiltree. With regard to this branch of the Stewarts, I may be allowed to refer those desirous of more particular information to the "Stuarts of Castle Stuart," written by Hon. and Rev. A. G. Stuart; "The Affairs in Ulster," written by my friend Canon Grainger, who is a far greater authority on the Stewart pedigree than I can claim to be; "Ben's History of Belfast," vol. i., p. 690, where mention is made of one Mr. Stewart as being with the rebels, whose mother was sister to the Earl of Tyrone. Moreover, the occurrence of family Christian-names peculiar I may say to the House of Ochiltree, among the Stewarts of this part of the country, is another link. No doubt Mary Neale's kinship to the royal

family prevented the forfeiture of the estates. On the rebellion breaking out in 1641, a garrison was stationed in the castle, and the rebels, having attacked it and attempted to take it by storm, were repulsed: there is a tradition that the copper roof of the castle was blown off into the lake, and that the rebel battery was planted on a hill near the castle, but not in the demesne known as Shelling Hill, where some human remains were dug up when sinking for the foundation of a house. A cannon ball, now in the possession of our family, also a musket ball and a skull have been found in the vicinity of the castle; and tradition pointed to a large bough, now blown off, on an antient ash tree in the front avenue as having served to hang rebels on. Sir Phelim O'Neil is reported to have hanged his brother, so perhaps the one tradition may have helped on the other; but I am not able to say. The defeat so exasperated Sir Phelim that he ordered his agent MacDonnel to massacre all the English Protestants in three adjacent parishes. Sir James Erskine, dying without male issue, his inheritance, including the manor of Portclare, which was confirmed to the family in 1665 by Charles II., under its present name of Favor Royal (just as Augher Castle had the name of Spur Royal, being built in that shape) was divided between his two daughters, one of whom married into the family of Moutray, who own Favor Royal at the present day; the other into that of Richardson; but the present representative of that family only owns a portion of his ancestress's share: tradition states that the boundary line went into the castle by one window and out by another, and that the castle property went nearly as far as the house of Favor Royal. In the stirring period of 1688, 9-1690 Augher was again to the fore, for in one of the gathering songs of the period are mentioned "the Moores from old Augher," as one of the families who went to Derry; and it is mentioned in a short account of "the Enniskilleners," published in *Tyrone Constitution* of January 5, 1877, mentioning that Lieutenant-Colonel Thomas Lloyd, second in command of the horse and foot raised at Enniskillen, made a raid into the enemy's quarters, burnt the fortifications of Augher, and swept back into Enniskillen a great haul of Jacobite cattle. The castle was, it seems, dismantled by order of Parliament, and remained so till 1832, when it was restored, and a large and handsome mansion built adjoining it by the late Sir James Richardson-Bunbury, Baronet. His father, Sir William Richardson, lived in a house in the town, over whose antique doorway is inscribed 1753, and which has steps and a railing on each side of them in an old-fashioned style; he afterwards lived in what is now the farmyard, &c.; the coach-house, stables, and dairy, &c., forming the dwelling-house, and in the inner quadrangle his corps of Yeomanry were drilled by him, tradition says. The addition forms the centre and the wings, and the old castle being as it were the rowel, the building forms a spur. One of the four flanking towers remains, as well as portions of the wall surrounding the fort; it was of great thickness, and the mortar was very strong and tenacious, so much so that it can hardly be broken up. The original entrance gateway arch is now placed close to the turret, but where it originally stood in the fortifications I could not say. The proprietors of the manor (for there was a manor court whose seneschal had jurisdiction to the amount of forty shillings over parts of the parishes of Errigal Keerogue; Errigal Trough; Ballygawley, and Clogher) granted part of the Commons Hill, or Fair Green, to the deans of Clogher in trust for a schoolhouse, and it was built by funds from the Lord Lieu-

tenant's School Fund; and an Episcopalian Protestant church has of late years been built, as also a Wesleyan one, by public subscription; they, with the market-house, form the public buildings of the town at present, but others are in contemplation. There have, of course, been no corporate officers since the Union, when £15,000 was awarded to James, Marquis of Abercorn, for the abolition of the franchise, and the town is now part of the county.

We have discussed Augher and its castle, and I now take up the second part part of my subject—"The Environs of Augher." In accordance with the list I have given, I take up first Aughtentaine Castle. From the Montgomery MSS., quoted in *Ulster Journal of Archaeology*, vol. ix., p. 152, we may learn that it was the birthplace of their author, the son of Sir James Montgomery, who, I need not say, was one of the cadets of the Montgomerys of the Great Ards, who were themselves cadets of the Braidstone line of that great Ayreshire house. The castle, now in ruins, seems to have been on something the same plan as Augher, one mound in its neighbourhood having been a flanking tower, I would think; it is in sight of Clogher, which tradition states to have extended to a bridge near it called Solomon's Bridge, and the ruin is in the centre of a large field. Having been besieged in 1641, by Sir Phelim O'Neil, colloquially known as "Philimy Roe," who battered down the castle, it has not, I believe, since been occupied; only the centre part is standing, though that is likely to last for years to come. It was then, I fancy, not owned by the Montgomerys, for two ladies named Stewart were living in it at the time; and as I think there are grounds for believing that the Stewarts of Aughtentaine are descended from the house of Ochiltree, I beg leave to communicate to the Association extracts from a conversation I had with Mr. William Stewart, of Lislane, in Aughtentaine district, on December 5, 1882. He mentioned that Sir Hugh and Sir John Stewart of Ballygawley (which family are, I am given to understand, descended from that house through a female line), were of kin to the Aughtentaine Stewarts, and that the Stewarts considered themselves as one family; and, moreover, that the Ballygawleys mixed very much with the Aughtentaine Stewarts. He mentioned, too, that when Aughtentaine Castle was battered down by Philimy Roe, that two ladies of the name of Stewart were living in it: and from the way he spoke they might have been owners. At all events, there was a William Stewart who owned the estate, and from whom Lord Belmore got it; he did not know what connexion, if any, to the two ladies. Between the estates of Aughtentaine and Ecclesville (the latter owned by the Eccles family of Fintona) is a townland called Mount-Stewart, which owes its name to the following circumstance:—Two gentlemen, one of them a Stewart, having a dispute about the boundary, it was arranged to divide it; and on the Stewart taking his part of the land, his servant, seeing that the people who were assembled at the conference were threatening a disturbance which was, he thought, aimed at Stewart's life, said to him in Irish, which was then the language spoken, "Mount-Stewart;" whereupon Stewart said Mount-Stewart shall be name of the townland for ever after, or some such words. Mr. Stewart's grandfather's name was Robert, and he had three sons, James, John, and Robert, the latter dying young. James, Mr. Stewart's father, had four sons, Robert, John, James, and William; the latter Mr. Stewart has two sons, Jackson and Robert, the latter name being in every

family of Stewarts in Aughtentaine. I think that Robert and Andrew, also common, are straws pointing to Ochiltree ancestry, but am not prepared to make a positive assertion that they are so descended. Inscriptions on Stewart tombstones in Clogher churchyard, so far as I have observed, do not afford a clue; but the intercourse with the Ballygawley Stewarts and the names appear, combined with the locality, to be fairly strong evidence that they are so descended. With reference to the connexion of the house of Ochiltree with the royal family, I have much pleasure in directing the attention of the Association to the following protest, read by James, Earl of Arran, some time Chancellor of Scotland, in Parliament, in the course of the year 1585:—

“James, Earl of Arran, protests for himself and in the name of his father’s House of Ochiltree, that neither the Duck of Lennox’s Grace nor nae other has right to carrie the crown or be nearest to the King’s Person at ony Meetings of Parliament, Conventions of Estaites, etc., before the said Earl’s father’s House in regard of the Nearness and Proximity of Bluid they stand in to his Highness, since it is well known to sundry here present quho are ready to attest the samyn that the Lord Ochiltree, the said Earl’s father, is lawfully cum of the Royal Bluid as lyneally descending frae Father to Son of the House of Evandale, qwhoes first Progenitor not long synsyne was Son to Duck Murdocke, begotten in lawful Bed, qwha was son to Duck Robert, Duck of Albany, wha was Uncle, Tutor, and Governor a long tyme to Umqwhill, King James the First his nepot.

“And thairupon the said Earll askit and tooke intruments in due and competent forme. *Apud Lithgow in anno, 1585,*” see “Peerage Tracts of Scotland,” by James Carmichael, Appendix 155. This Earl of Arran we are also there told was formerly Sir James Stewart of Bothwell Muir, created Earl of Arran, Lord Avan and Hamilton, to him and heirs male of his body, whom failing to return to the Crown on the forfeiture for treason of the Earl of Arran, having obtained a grant of the earldom on the ground that his grandfather the 1st Lord Ochiltree had married the only legitimate child of the 1st Earl of Arran, and that, therefore, the earldom ought to have come to his father; he certainly was only a younger son himself, but the earldom was granted. There has nothing of interest to the Association taken place at Aughtentaine Castle of late years, and the present castle is at some distance from the old one and is modern, thus does not call for any particular notice. I now come to Garvey Castle: This castle, situated near Favor Royal, was the residence of the Mure family, whose ancestry I will give a short sketch of:—

Sir Adam Mure, knighted by James IV. of Scotland, of the Mures of Caldwell in Renfrewshire, had a son, John of Caldwell, who on 20th of Feb., 1515, took by assault at the head of his followers the castle and palace of the Archbishop of Glasgow, situated near the city, battering the walls with artillery and carrying off a rich booty. He married Lady Janet Stewart, daughter of Mathew Earl of Lennox, and grand-aunt of Lord Darnley, husband of Queen Mary, and died in 1539. His eldest son John Mure of Caldwell had, with other issue, William of Glanders-toune, married about 1620 Jean daughter of Rev. Hans Hamilton and sister of James Earl of Clanbrassil; he had with other issue William Moore of Garvey, Co. Tyrone, to whom in 1667 a patent of Clonkeen, and subsequently of Fassaroe Castle, Co. Wicklow, and also Garvey, was

granted as a reward for his loyalty to Charles I. By his wife a daughter of Sir Thos. Ridgway, Bart., he had a son, James Mure or Moore of Garvey and Fassaroe, who was attainted and his estates confiscated under a writ of attainder by James II., in 1688, father of James Moore of Garvey and Fassaroe, who married Mary, daughter of Sir Arthur Acheson, Bart., and dying intestate in 1710 was succeeded by his son Acheson Moore of Garvey, M.P. for Bangor, who married in 1723 Sydney daughter of Edward Wingfield, Viscount Powerscourt, and left issue James, who died unmarried, and three daughters, Eleanora, Mary, and Sydney. He was an ardent Jacobite, and nearly lost his head in the rebellion. Having made a will in favour of Lord Castlestuart, Alexander Montgomery of Ballylish, Co. Monaghan, who married his daughter Eleanora, disputed the will, and his son was the first Montgomery Moore of Garvey. The estates comprised properties in Tyrone, Monaghan, and city of Dublin, and the trial is noticed in "Gentlem" Mag." for 1775. Mr. Moore was related to St. Lawrence, Bishop of Cork, but whether that was through the intermarrying between the St. Lawrences and Hamiltons or otherwise, I am not able to say. The town of Aughnacloy is situated about five miles from Augher, on the river Blackwater; it does not appear to have been a corporate town or borough, but was an ordinary country town. At Garvey one mile away is the Spa, consisting of a very valuable mineral spring, which has been found efficacious in dyspeptic and cutaneous diseases. A person of literary repute, Dr. Thomas Campbell, author of "Strictures on the History of Ireland," was a native of this place, which has no other celebrities of later years, that I am aware of, in the literary line. For some time back the Moores have not lived at the family place, and they have, I am told, been buried in France; but the ruin of their castle still survives—a melancholy memorial of fallen greatness. We now turn to Knockmany. About a mile from Augher, in a northerly direction, is Knockmany mountain, which is on the side next Augher part of the demesne of Cecil. It has acquired a historical fame as being the residence of Lieut.-Col. David Cairns, who distinguished himself in the defence of Derry. Descended from the house of Orchardstown in Scotland, he was born 15th November, 1645, became recorder of Derry, married Miss Edwards of Straw, Co. Derry, was M.P. for the city for thirty years, and died in 1722; of whom a much fuller account can be found in Graham's "Ireland Preserved." On the top of Knockmany is a curious structure, a pair of concentric mounds, and in the centre some large stones, some standing, others not, having the appearance of a grave; a Druid's altar I have heard it called, but what it really may be I am unaware: however I bring it under the notice of the Association, and perhaps some one learned in that branch of knowledge may be able to read the riddle. Before the young timber now on the upper part of the mountain had grown, a good view could have been obtained, and I am told eleven counties, as well as Lough Erne, could be observed. There is also a well on the mountain called Annia's Well; she was, I hear, a witch, and the present proprietor's grandfather is reported to have banished her, possibly because the well by means of pipes supplies the present modern house which he built. The property comprised one of the manors so common in the neighbourhood, and was, I believe, called Cecil after Sir Robert Cecil, through whose influence the grantee obtained it as a compliment to him. The property passed out of the hands of the

Cairns family, and it was eventually bought by the grandfather of the present owner, who was Incumbent of Newtown-Saville, a living not far from it; he was of Huguenot ancestry, coming, I believe, from Languedoc. I now come to Clogher. This town, about two miles English from Augher, has, owing to ecclesiastical reasons, achieved a greater importance than its position at all entitles it to, and is a proverb in Tyrone, "all on one side like Clogher." The origin of Clogher belongs to the early Irish period, and the name is said to be derived from the Clogh-or or stone of gold used in pagan times to answer questions as an oracle, now standing on the north side of the church wall; it was regarded as sacred by the superstitious natives even after their patron saint had gone through the form of converting them; his name was St. Macartin. Milor Magrath, appointed bishop by Queen Elizabeth in 1570, was soon after made Archbishop of Cashel, after which, owing to the disturbed state of the country, no one was appointed till 1605, when James I. appointed the celebrated bishop, George Montgomery, who held it with other Sees, Derry, Raphoe, and Meath; reference is made to his character, etc., in the Montgomery MSS. In 1629 Charles I., at the request of Bishop Spottiswood, directed that "for the better civilizing and strengthening of these remote parts with English and British tenants, and for the better propagation of the true religion, the Lord Lieutenant should by letters patent make Clogher a corporation." This was to consist of twelve burgesses and a portreeve, to be at first nominated by the bishop, the portreeve to be elected afterwards on Michaelmas Day, by and from the burgesses; no freemen were created, and a burgess-ship was it seems connected by the bishop with a stall in the cathedral; and prior to March, 1800, the bishops nominated the members without opposition: but at that time the Parliament declared the candidates duly elected in favour of whom the freeholders of the manor tendered their votes, and that the limits of the borough were co-extensive with those of the manor; at the Union the franchise was abolished, and £15,000 compensation paid to the Board of First Fruits. By the charter 700 acres of land at eight pence an acre were to be granted to the corporation, and within two years the corporation, out of the profits of 200 acres, were to build a schoolhouse and maintain a schoolmaster and servant for a grammar school; 200 acres were to be for the support of the portreeve in his year of office, and payment of a steward, and sergeant or bailiff, while the profits of the remaining 300 were to be divided among the burgesses: but this grant it seems was not made. The jurisdiction of the Civil Court of Record granted to the borough extended in a circle of three miles in every direction round the church, and to the amount of £5, with a prison for debtors. The public buildings of the town may be simply described as a market-house, built by Bishop Garrett on the boundary of the palace demesne (the market having been granted to Bishop Spottiswood by letters patent, dated 20th April, 1629, and he was also authorised to appoint two fairs and receive the profits of both markets and fairs). The Protestant Hall, opened in 1871, constituting the balance to the long row of houses including a Court-house and Police barrack, formerly the Bridewell, on the opposite side facing the demesne of the palace, now called Clogher Park. The palace and church are historically interesting, and so I refer to them. Between 1693-7 Bishop Tennison repaired and beautified the palace, as he Bishop St. George, also spent money in improvements, as did Bishop Sterne in 1720;

the precedent was followed by Lord John George Beresford, who built the present house, completed by Lord Robert Tottenham in 1823. The palace was built close to the churchyard; it is a square block with wings, built throughout of hewn freestone; in the demesne is a place called Castle Hill, the place where the McKennas kings of Trough were crowned, and their palace; a lofty earthwork, protected on west and south by a deep fosse, a tumulus and camp, the latter being surrounded the one by a single fosse, the other by a raised earthwork. By the Temporalities Act the See was united to Armagh, and in consequence of it the demesne was sold, being bought by the late Rev. J. G. Porter, son of the last Bishop before Bishop Tottenham, and is now in his daughter's possession.

The church is cruciform in shape, and has undergone, within, various changes, constructed in 1744 by Bishop Sterne, remodelled in 1818 by Dean Bagwell, and again remodelled of late years. There are several monuments, including one to Bishop Garnett, who died in 1783; A. U. Gledstones, Esq., of Fardross, representative of Capt. James Gledstones, of Fardross, who took an active part in the defence of Derry; one to Bishop Porter, who died in 1819.

I now bring my remarks to a close, trusting that the facts collected may be of interest to the Association—the more so from the persons alluded to having been, many of them, remarkable, as well as the places; and having played their part in the history, political, social, and ecclesiastical, of this the imperial province of our own beloved fatherland.

Mr. W. F. Wakeman, Hon. Local Secretary for Fermanagh, contributed the following Report on some of the Plantation Castles of the district, comprising Tully, Monea, Castle Archdall, Crevinish, Crom, and Portora:—

No person who may give the subject the slightest consideration can for a moment doubt that Ireland presents the most complete series of dwelling-places, plain or fortified, of every age, even from pre-historic times, to be found in Europe. Hundreds of structures of the earliest class alluded to possess neither history nor tradition to point to their origin; all we can say of them is, that they exhibit features common to many archaic works of human hands known to exist in eastern countries—in localities which are supposed to border upon a district more or less wide, which has been styled “the cradle of humanity.”

Our earliest authentic records present us with the *lios*, *cathair*, *caiseal*, *dun*, *brugh*, *rath*, &c., all devoted to the habitation of the living, who, when they had “shuffled off this mortal coil,” were sepulchred in *carn*, *tuaim*, *fert*, *leaght*, &c. These primitive works, whether intended for the living or the dead, almost invariably exhibit the same style in their architectural details—a style which appears to have descended to, and in many instances to have overlapped, or mingled with, the constructive efforts of our earliest church builders. I may say that *lios*, *cathair*, *caiseal*, &c., are used to indicate the earliest style of dwelling or fortification used by the ancient inhabitants of Erin, and may be considered more or less synonymous. *Tuaim*, *carn*, *fert*, &c., are words likewise almost synonymous, and signify a grave. They are mentioned here merely in connexion with the dwelling-places of their builders,

the style of construction in each being, as already stated, of the same type. It is curious to observe how, in those early days, the graves of the dead were planned so well to resemble the dwellings of the living.

The primitive *caiseal* would appear more or less to have held its place as a work of defence amongst the Irish down to the period of the Danish invasions; but this only in districts where stone was abundant. Elsewhere the strongholds of Erin were constructed of earth and timber, or were lacustrine retreats, now usually styled *crannogs*.

Up to the time of the Anglo-Norman invasion the free-roving Celt did not see the necessity of erecting a castle, proper. To him "the song of the lark was sweeter than the squeak of the mouse," and a castle of bones (*i. e.* a stout following of warlike men) was far preferable to a castle of stones. Nevertheless, in course of time the Irish mind became familiarised to the use of strong fortified houses or castles, as erected by the foreigners. From the close of the thirteenth century, Irish chieftains and other men of note had their keeps of strength, and copied the tactics, offensive and defensive, of the stranger, who, as chronicles inform us, not unfrequently discovered that his example and teaching had not been thrown away.

It is a fact much to be regretted that hitherto no work devoted to a description of our unbroken series of ancient strongholds has been issued from the press. Such notices as have appeared leave many gaps which might be most interestingly filled up.

It is not my intention now to enter upon the subject generally; but, finding from personal observation that a class of structures which form a most important and peculiar group in the architectural history of this country are rapidly sinking into utter ruin and oblivion, I hope to place upon record the present appearance of a few typical examples which occur in the county Fermanagh.

My remarks may be prefaced by a statement that very early in the seventeenth century the greater portion of Ulster was parcelled out to English and inland Scottish "Undertakers." The settlers, or undertakers, were bound by an article made and provided, that each of them should, within two years of the date of his letters patent, fulfil certain conditions, as follows:—The undertaker of the *greatest proportion* of 2000 acres was obliged to build thereon a castle with a strong court or bawn about it; every undertaker of the second or *middle proportion* of 1500 acres was in like manner expected to build a stone or brick house thereon, with a strong bawn and court; and every undertaker of the *least proportion* of 1000 acres to make a strong court or bawn, at least, upon the land granted to him. All the undertakers were at the same time obliged to cause their tenants "to build houses for themselves and their families near the principal castle, house, or bawn, for their mutual defence or strength," &c.

TULLY CASTLE.—The founder of this castle was Sir John Hume, or Humes, second son of Patrick, the fifth Baron of Polworth, in Scotland. He seems to have been a favourite of the Scottish Solomon, as it would appear that his grant of the escheated lands far exceeded the dimensions of the *greatest proportion*, consisting as it did

of 4500 acres. This great estate, or a large portion of it, remained in the grantee's family until 1731, when, on the demise of Sir Gustavus Hume, it passed through the female line to that of Loftus, ancestors of the Marquis of Ely, in whose possession it remains at present.

Pynnar, in 1618, thus describes the castle:—"Sir John Humes hath 2000 acres, called Carrynroe. Upon this portion there is a bawne of lime and stone 100 feet square and 14 feet high, having four flankers for the defence. There is also a fair strong castle 50 feet long and 21 feet broad. He hath made a village near unto the bawne, in which are dwelling twenty families."

Here it would appear that up to Christmas-eve, 1641, the Humes chiefly resided, enjoying existence as best they could on one of the most picturesquely delightful sites to be found, not only in Ulster, but in Ireland. At times, no doubt, a thrill of anxiety would cause double watch and ward upon the defences of their bawn, notwithstanding its formidable "flankers." The doorway of the "fair strong castle" was narrow and well supplied with bolts and bars, and was commanded by numerous loopholes, which could be used from within the keep. The windows were small and placed at a considerable distance above the ground; the lower walls were unusually strong and massive; and the neighbouring discontented Irish were unpossessed either of battering engines, or of any kind of artillery by which a breach might be made. Yet there was danger.

That upon the 24th of December, 1641, Rory, the brother of the then Lord Maguire, accompanied by a considerable force of native Irishmen rendered landless and desperate by James's measure of confiscation, invested Tully Castle, slew most of its inmates, and burnt the building, is a matter of history. We, I believe, possess but one side of the story, and should pause before we give complete credence to a narrative full of horror. Similar tales related of other places have been inquired into by dispassionate historians, and found to be exaggerations. The times were very rude and barbarous, and *reprisal* appears to have been the order of the day.

Tully Castle does not appear to have been re-edified. The family removed to a site nearer to Enniskillen, where they constructed a dwelling called Castle Hume, some uninteresting portions of which, used as farm offices, still remain.

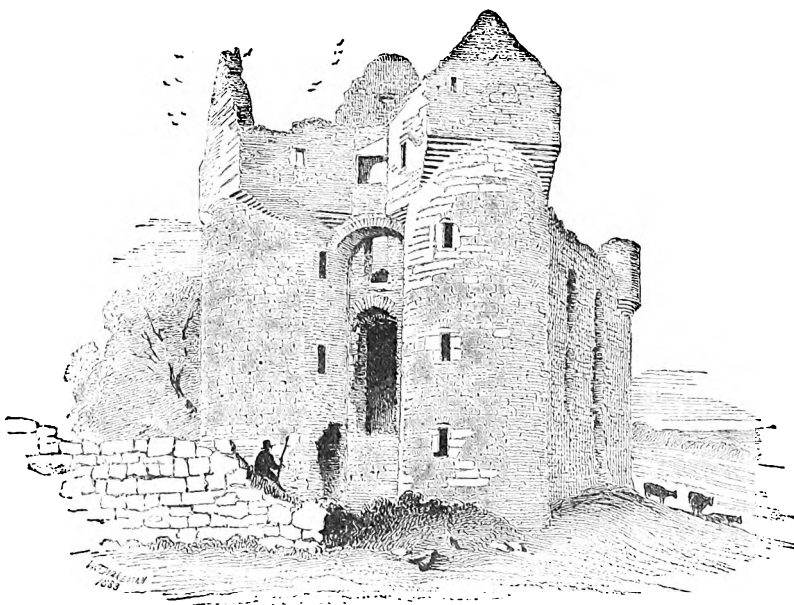
The ruins of Tully are highly picturesque, as may be judged from the accompanying view, which was carefully drawn from a photograph. The "fair castle" still remains in tolerable preservation, though most of its cut stones have been removed. The lower apartment extends the whole length of the building, and is covered by a barrel arch. A huge fireplace occupies nearly the whole of the eastern end. Above the arch was a grand state room co-extensive with the vault. The projection to the right in the illustration contained a series of small bed-rooms, to which access was gained by a narrow winding stair. Circular bartizans, as was usual in Scottish castles of its period, defended the angles of the tower. Of these but one remains. It is to be regretted that steps are not taken to remove the masses of ivy by which nearly every portion of the building is enveloped. This insidious plant, if allowed to grow, will soon give to the castle, when looked upon



Tully Castle, Co. Fermanagh.

from a little distance, the appearance of a featureless mass of green. It is now bursting the walls in many places; and within late years, from its sapping and mining, large portions of the masonry have been prostrated.

MONEA CASTLE. — This most interesting and picturesque ruin is here carefully drawn from an excellent photograph. The building stands at a distance of about one mile from the village of the same name. This was a castle of the *middle proportion*, of Derrinfogher, of which Sir Robert Hamilton was the first patentee. A descendant of this Sir Robert, to wit, Malcolm Hamilton, Rector of Devenish, was the builder of the castle, which is described by old Pynnar, in his



Monea Castle, Co. Fermanagh.

“Survey of Ulster,” made in 1618–19, “as standing fifty feet in height and surrounded by a wall 9 feet in height and 800 in circuit.” The keep in plan is an oblong, 60 feet by 40, standing nearly east and west. From the angles of the western end rise two semi-cylindrical towers, which are finished in a very curious and picturesque manner by quadrangular box-like turrets. (See illustration.) The towers exhibit rests for flooring, which must have been composed of timber, of which no trace remains. There was a spiral stair in either tower, leading to the chambers above, each of which was lighted by a small well-finished flat-headed window, of an oblong form. The little apartments were, no doubt, used as bedrooms. The stairs also, pro-

bably, led to a grand hall, and other chambers of the keep, the whole interior of which is now so ruined that its original plan can only be conjectured. From the bottom of the staircase a very good view of the upper rooms of the towers may be had. A few neatly-formed chimney-pieces remain in a state of perfect preservation.

What tales of "battle, murder, and sudden death" may have been whispered before them in the long, anxious winter nights, when the warder from his eyrie looked vainly forth for traces or signs of the wild Irish beleaguers, who, nevertheless, from wood and thicket gazed with hungry eyes upon loophole and casement lighted up from within by the reflected blaze of bog-wood, or of mighty logs of pine or oak furnished by the neighbouring forest!

Some ten years ago when, on a sketching excursion, I visited the place, chance brought me in contact with an old resident of the neighbourhood, who stated that about forty years previously Mr. John Brien had given leave to Mr. Wier, of Craig Hall, to take off the corner tower (bartizan) of the north-eastern angle of the castle, in order to use the stones as building materials. Nearly all the coigns and jambs within easy reach of the ground have disappeared, those only of the doorway, which, owing to the action of fire are valueless for ordinary purposes, being allowed to remain *in situ*. It would appear from the same authority that about fifty years ago the spiral stairs already referred to remained intact. They were, he said, broken down by one Owen Keenan, whose family of boys were always climbing, by their aid, to most perilous positions amongst the crumbling walls and parapets. He further stated that about a like period, a weird woman, named Bell McCabe, took up her residence in a vault beneath one of the towers. The place is still pointed out. From this romantic, if not desirable, lodging, the poor creature was, not without some difficulty, expelled by Captain Brien, the then proprietor, who feared that the "squatter" might be found dead on the wretched premises, and that some inquiries might ensue, involving the trouble incident to a coroner's inquest.

That the final calamity of the place was caused by the action of fire is very evident. The doorway, which doubtlessly bore the brunt of the last attack, is everywhere cracked and chipped—in places, indeed, almost vitrified. To this portal, which formed the sole entrance to the hold, there were nearly a dozen bars, as shown by the holes made for their reception in the jambs. Several of these bear traces of violence from without, as they generally bear fractures upon their inner sides only.

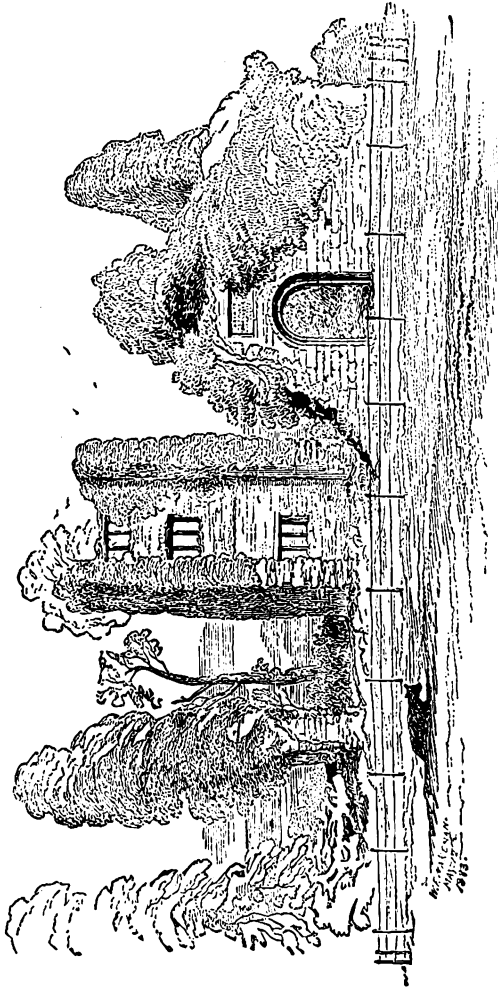
So much for the main building. Of the bawn mentioned by Pynnar, a few inconsiderable featureless portions remain; amongst the rest some shattered masonry, which appears to indicate the site of a stable which might have accommodated a goodly number of steeds.

The well of the castle, rudely flagged over, may be seen upon a beautiful grassy slope, close to the keep, between it and a tiny lough, of which I shall presently have a word to say. It is a delightful, sparkling, and never-failing spring—in summer and winter the same,

The lough just alluded to contains a small crannog now picturesquely covered with natural wood, of ancient growth. Of this primitive retreat I have already, in our "Journal," taken some notice, so that a description of it here is unnecessary. The neighbouring peasantry have long entertained an idea that the lough, by which it is little more than moated, contains an enchanted brazen cauldron filled with treasure, which was concealed in its depths in the olden time—perhaps the magical days of the Tuatha de Danaans—and never recovered. Once, indeed, the story goes, it was seen, and even grasped, by a neighbouring farmer, who vainly strove to haul it on shore. It seemed to be miraculously held back. Not to be baffled, he anchored his hoped-for prize in some way that, for a short time at least, it could not, in all probability, be removed; and procuring several horses and a strong iron chain he succeeded in attaching the latter to the cauldron, which with a mighty pull was dragged into the full light of day—but round its base was seen, coiled, fold upon fold, a *terrible* maned serpent (πύαρ), whose hiss was dreadful to hear. Alas! by the snapping of the chain or tackle all became lost—the cauldron, its contents, and the weird keeper vanishing beneath the water-lilies, flaggers, sedge, and depths of swan-weed which environ the pulpy margin of this mysterious lakelet. There they are popularly supposed still to remain. It is a curious fact, especially when considered in connexion with the above-recited story, that, not many years ago, a large copper, or brazen vessel described to me by more than one person who had seen it, as bearing resemblance to a fruit-preserving pan, was exhumed from the peat of the lough shore. Upon hearing of this circumstance, and believing that the "find" had some connexion with the crannog just referred to, or, probably, with the castle, I determined to see, and, if possible, to secure, so important a relic of the past for presentation to our National Museum. Unhappily, I was fated to disappointment. Upon making inquiry at the residence of the late Mr. Brien, of Castletown, Monea, I heard that the "pan" had a short time previously been disposed of by a servant of that gentleman to a travelling ragman. Where it is at present I know not; but, after all, it may have found its way to the Academy collection.

The name Monea, according to O'Donovan, is a modern form of *magh an rhiaroh*, or the *plain of the deer*. Singularly enough, not many years ago a large number of skeletons of the old red deer (*Cervus elephas*) of Ireland were found huddled together, by men cutting turf, in the neighbourhood of the village. They lay at a considerable depth from the surface, and must have been of great antiquity. Beside the castle, there is nothing in Monea to attract the notice of the archaeologist, if we except the eastern window of the church, which edifice is now the parish church of Devenish; and an ancient font preserved within that building. Both of these were many years ago brought from the neighbouring monastery of Devenish, in Lough Erne.

CASTLE ARCHDALL.—It is interesting to observe how, as a rule, the undertakers of Fermanagh were wont to select beautiful sites for their respective settlements. At the same time they would appear not to



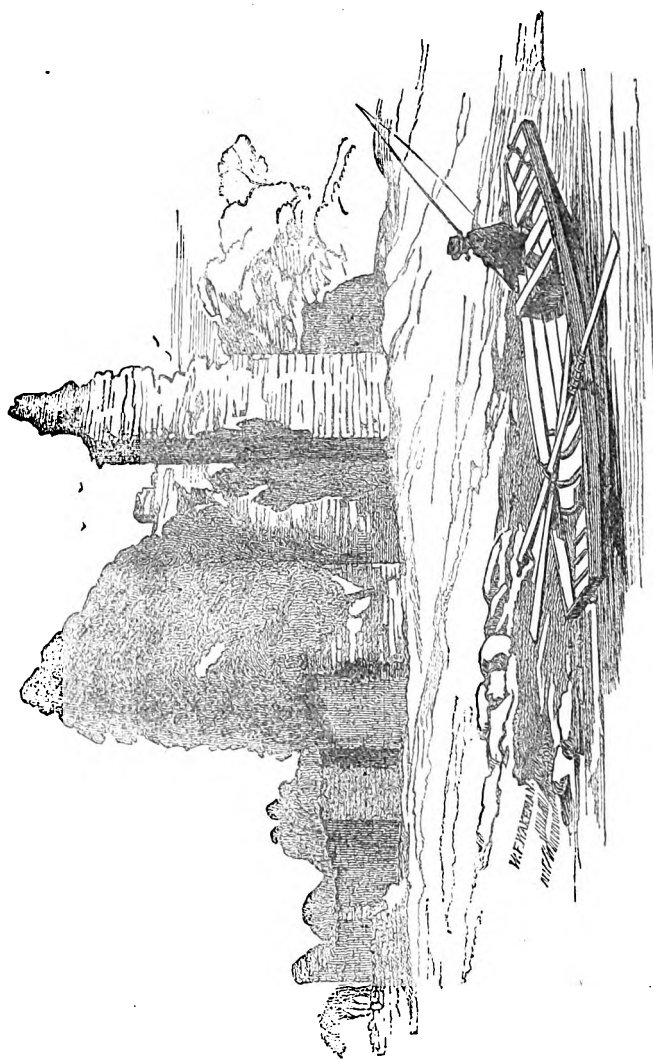
Castle Archdall, Co. Fermanagh.

have been unmindful of the many advantages which a residence near or upon the shores of Lough Erne would secure. In the early portion of the seventeenth century roads in Ireland were few and bad, and travelling upon them, owing to the then unsettled state of the country, extremely hazardous. Lough Erne was then, and had been for ages, a great watery highway by which communication from many places widely separated could be effected with speed and, at least, some degree of security. The picturesque ruin of the original Castle Archdall stands in the demesne of the same name, at a little distance from the eastern shore of Lough Erne. It consists of a bawn and tower, thus noticed by Pynnar :—" *John Archdale* hath 1000 acres, called *Tullana*. Upon this Proportion there is a Bawne of Lime and Stone, with three Flankers 15 feet high ; in each corner there is a good lodging, slated, with a house in the Bawne, of 80 feet long and three stories high, and a Battlement about it. Himself and his family are there resident." This bawn and house, or castle, remain in a very ruinous state, the greater portion of the walls of the former having fallen into utter decay. Its gateway, however, still stands, and presents a most interesting feature, owing to the excellence of its masonry and the general elegance of its proportions. It consists of an ope 7 feet wide by 6 to the springing of the arch, which is double, and in form semicircular, as shown in the accompanying etching. The wall of the bawn is here 3 feet 3 inches in thickness. Immediately above the arch head, set in the masonry, may be seen a tablet bearing an inscription in Latin, from which we learn that the structure was raised by John Archdale in the beginning of the sixteenth century. Owing to the encroachment of the ivy, by which a portion of the inscription is obscured, I was not able to decipher the date exactly, but there can be no doubt that the whole of the lettering remains. The house or castle was in plan like the letter T, from the horizontal stroke of which the walls of the court or bawn extended. The down stroke of the T may be supposed to represent a tower or flanker which projects seven paces from the main building, and is in breadth the same. But three of the original windows remain. These are of good size, and are quadrangular in plan, with well-cut mullions and a single transverse bar. Their headings may be described as horizontal, except in one instance, which presents a slightly flattened arch. As usual in strongholds of this class, as at Portora and Tully, the lower portion of the buildings, whether bawn or tower, wherever a salient point could be found, was pierced for shot holes. These in the structure under notice are of a very peculiar character, not, as far as I am aware, found elsewhere. In form they exactly resemble a pear, with the stem pointing upwards, and measure 5 inches or so in extreme length. The little ope is usually cut out of two stones which join about the centre of the figure.

That this cradle of the family of Archdall (in Ireland) did not suffer, like its neighbouring holds of Tully and Monea, from the action of fire, is evident from the fact that the oaken beams which still surmount its principal window opes remain uncharred. Much wood, indeed, would seem to have been used in the construction, and to this circumstance

may be attributed the ruinous condition of the building as it at present appears. Nevertheless, it is to be lamented that so grand and historic a home, signed and dated, perhaps one of the architectural landmarks in Ireland's history, should have been handed over to decay, abandoned to the treacherous embrace of ever-sapping ivy, its angles made scratching posts for cattle—in short, left to Nature. A very little money judiciously expended upon its conservation some twenty or thirty years ago would have handed down to our times a very fine example of the Castle of the Plantation period—a period, indeed, remarkable in one artistic respect, inasmuch as it introduced amongst us a new style of architectural design in which the Scottish, or rather Franco-Scottish, element chiefly prevailed. Probably, a farthing, or even less, out of each pound expended on the erection of the present noble structure, also known as Castle Archdall, would have sufficed to do all that was necessary for the support and preservation of its namesake and predecessor. But the cradle was abandoned to the daws, rabbits, ivy and ferns, and its aspect at present is that of neglect and picturesque ruin. Some history of the place may be preserved, but if any record remain I have not been able to find access to it. There is extant a tradition that during “the wars of Ireland” the castle was sorely beset by the native Irish. At the time it was supposed that the Archdall heir—then an infant—was within its walls in care of an Irish foster-mother, who, upon an assault being made, and fire being applied to a lower story of the tower, threw her charge from an upper window, and thus saved the child's life. The window is still pointed out; and from the aforesaid heir it is popularly believed all of the present Archdall race have descended. That is one version of the story, but there is another to which I need not further refer.

CREVINISH CASTLE.—“*Thomas Blennerhasset*,” writes Pynnar in 1629, “hath 1500 acres, called *Edernagh*. Upon this Proportion there is a Bawne of Lime and Stone; the length is 75 feet and the breadth is 47 feet, and 12 feet high, having four Flankers. Within this Bawne there is a House of the length thereof and 20 feet broad, two stories and a-half high, his Wife and Family dwelling therein. He hath begun a Church. He hath also a small Village consisting of six Houses built of Cagework, inhabited with English.” Goodly portions of this bawn, castle, and church still remain. Many native Irish families appear to have been permitted by the Patentee to reside on his Proportion. From an Inquisition of the time of Charles I. the following names appear amongst his yearly tenants, some of whom held as much as two tates each, or half a quarter of land:—Teig M'Cafferey, Neel M'Cafferey, Teig M'Cafferey, Brian roe Cassidie, Patrick oge M'Cafferey, Philip M'Cafferey, Cormac O'Rowarty, Laughlin M'Cafferey, Neece O'Corre, Art O'Mullan, John Maguire, Patrick O'Rowherty, Brian M'Enney, Patrick duff M'Cafferey, Cormac merga O'Muldoone, Neil M'Cafferey, and Patrick modder M'Caffery. See “*Plantation of Ulster*,” by the Rev. George Hill, p. 490. It would appear from the above extract, that the native race in this district remained in considerable orce. I am not now attempting to write



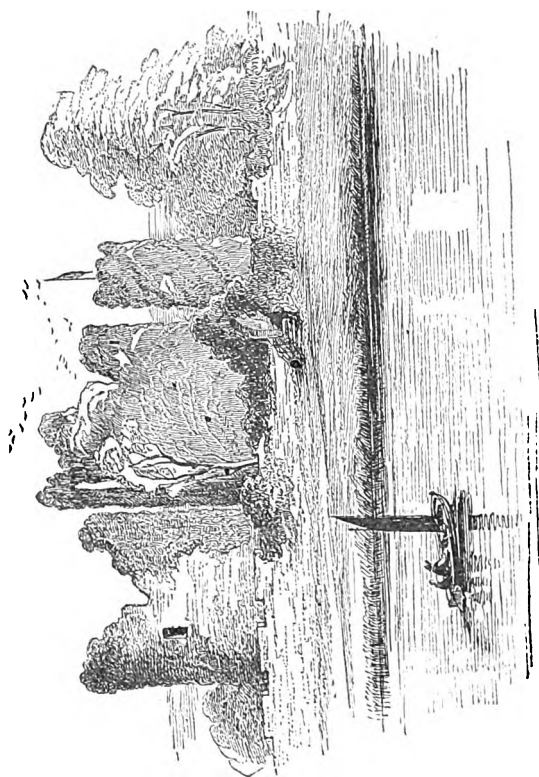
Crevinish Castle, Co. Fermanagh.

the history of the Fermanagh castles, my aim being only to describe their present state, so that, when time and neglect shall have further preyed upon their walls, some record of the appearance which the buildings presented might remain. From the days of the first Charles to the present time little is, I believe, known concerning the history of this castle. Crevinish would appear to have been the scene of a rather romantic incident, which is traditionally reported to have occurred just previously to the troubles of 1641. Whether or not the account has hitherto appeared in print I cannot say, but our distinguished Associate, the Earl of Enniskillen informs me, that a narrative somewhat like the following has, as he believes, appeared in some publication, the name of which his lordship could not remember, nor I myself trace. It would seem that about the period mentioned Sir Williom Cole and a number of the Protestant gentry of the county were to dine in the castle, which was then occupied by one of the native race—a Maguire. Sir William, upon dismounting from his horse, was whispered by a man named Coghlan, “Your horse will be ready in ten minutes.” This was, as may be supposed, hint enough. Sir William rose from dinner shortly after, and his host asked him whether there was anything the matter. He apologized, stating that his absence would be of brief duration, but that he was obliged to withdraw. In evidence of this statement he pointed to his hat and sword, which he left in the recess of a window. The guests, finding that he did not speedily return, became alarmed, and, rising in a body too strong to be resisted, made their escape. It is supposed that in doing so they saved themselves from a surprise and assassination. The centre of the avenue to the castle was composed of pavement, but there was a broad margin on either side of grass. Sir William and the man Coghlan passed unheard by galloping down the latter. Such is the story.

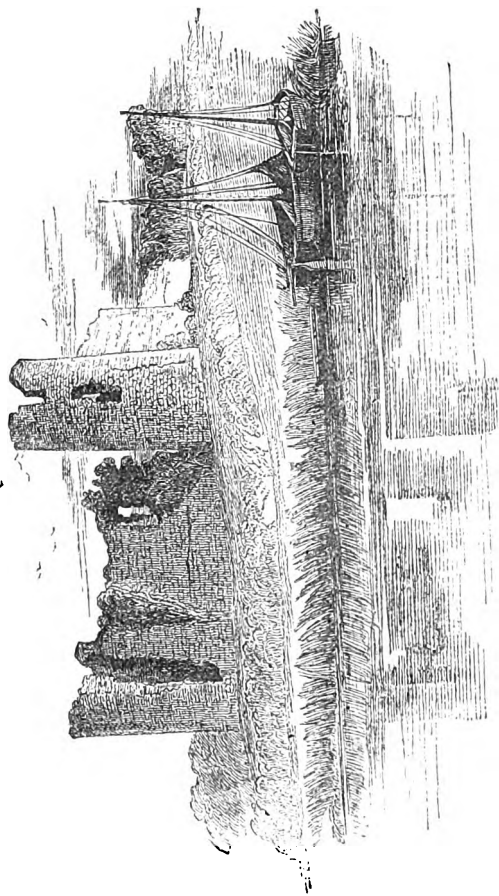
Sir William Cole was direct ancestor to the Enniskillen family, and it is said that it was a letter of his to the then Government that was the first intimation of the intended outbreak of 1641.

The castle and lands about it now form part of the “Vaughan’s Charity School.” Within the church, which is attached to the castle, may be seen a large monumental flagstone, said to be a monument erected in memory of Thomas Blennerhasset, the founder. It bears the remains of a very elaborately sculptured coat of arms, and traces of an inscription now, from the trampling of many generations, rendered unintelligible. About two years ago, during the prevalence of a great storm of wind and rain, a large portion of the southern side of the castle was prostrated.

CROM CASTLE.—The earliest “Plantation” intelligence we have of Crom is derived from Pynnar, who writes:—“The *Lord (Laird) Mount-whany*, the first Patentee. *Sir Stephen Butler* hath 1500 acres, called *Kilspeenau*. Upon this Proportion there is a Bawne of Lime and Stone, being 60 feet square, 12 feet high, with two Flankers. Within the Bawne there is a House of Lime and Stone.” These buildings yet remain, stately and imposing in appearance, but in so great a state of decay, that it is almost impossible to determine their original plan.



Crom Castle.



Portora Castle, Co. Fermanagh.

Moreover, they are so overgrown with ivy that it is only at certain points, few and far between, that any portion of the original masonry can be discerned. The castle and neighbouring lands have long been in possession of the Orichton family, the head of which is at present the Earl of Erne. In referring to Crom, or, as the word is sometimes written, Crum, it is stated by the Rev. George Hill that the castle there built by Butler and Balfour at very great expense "was gallantly held by the Earl's ancestors in 1688, against Lord Galmoy, until relieved by the Enniskilleners." Indeed, the picturesque and venerable ruin, now, as if in irony, clothed from turret to foundation-stone in a uniform of "ivy green," successfully resisted two sieges. It was the frontier garrison of the Northern Protestants, during the trying times of the great revolution, and though unprovided with artillery, was at all times enabled to hold its own. It is a great pity that the present noble proprietor of this famous hold does not take some steps to reduce the enormous growth of the "rare old plant," which is slowly, but surely, sapping walls, on which King James's best officers failed to make an impression; though, as I have been informed, until lately, here and there in the masonry might be seen some very suggestive dints, and at least one round shot—memorials of the last ineffectual siege.

PORTORA CASTLE.—This structure is situate at a distance of somewhat less than an English mile from the town of Enniskillen, upon the southern side of the stream or river by which Upper and Lower Loughs Erne are connected. The situation is very beautiful. According to Pynnar, *Jeremy Lynsey* was the first Patentee of the Proportion of 1000 acres within which the castle stands. According to an Inquisition of the time of Charles I., quoted by the Rev. George Hill, "Sir William Cole erected upon the tate called Lurgaveigh al' Leargan-affeagh, *alias* Porttdorie, one fort and bawne of lyme and stone, containing 60 foot square every way, and 10 foot in height, with two flankers of lyme and stone, each containing 16 foot in height; and hath likewise erected, adjoining thereto, one castle or capital messuage, of lyme and stone, containing 66 foot in length, 23 in breadth, and 30 in height, with two flankers of lyme and stone, containing 30 foot in height, and 10 foot wide. There is also planted upon and within the said proportion twenty-two English-like houses, and therein now dwelling and inhabiting twenty-two British tenants with their families."

For a very considerable time Portora Castle was generally supposed to have been a fortalice erected by the once powerful Maguires. It was claimed for them by the celebrated Brian Maguire, who, about the beginning of the present century, published a pedigree of that family. In this Brian was not warranted, the Maguire Castle of Enniskillen being the present castle barracks of that town. It has further been stated that Portora was erected by Bishop Spottiswood of Clogher; and in proof of this statement it is said that until a few years ago, when a portion of the castle was thrown down or fell down, the armorial bearings of that prelate, between the initials J. S. (James Spottiswood) were still to be seen surmounting the doorway. It is, at any rate, certain

that Bishop Spottiswood lived here at one time ; but this fact does not in the least prove that he had anything to do with the erection of the castle.

In plan the building is, as has been stated, a quadrangle, one side of which is occupied by the castle or dwelling-house. The flankers mentioned in the inquisition are pierced with small oblong loopholes, which quite command the external walls, and by two of which the entrance gate of the bawn, or court, was covered. The accompanying etching shows the two tall flankers already referred to. Internally they were divided into stories, three in number ; but their floors, as well as the stairs which led to them, having been composed of timber, no longer exist. The main body of the building was two stories high and contained a suite of rooms, comprising, on the ground floor, a spacious kitchen and store-room. Adjoining the former are the remains of a large oven. It is not now easy to understand the plan of the upper story. All the woodwork, and much of the masonry by which partitions may have been made, have long disappeared, but still the grand state apartment, or day-room, distinguished by its spacious window and ample fireplace, may be sufficiently identified. It is greatly to be regretted that for many years Portora Castle has been worse than neglected. Every winter considerable portions of the "flankers" become dislodged by the action of frost and wind, and, falling from a height, batter and shake the intervening masonry.

The neighbouring castle of Enniskillen might, perhaps, be included amongst the Plantation edifices, for though the site had for ages been occupied by the principal fortress of the Maguires, an almost new and distinct structure would appear to have been built upon the ruins of that historic stronghold.

In 1611 Carew makes the following report :—" *Enishkellin*.—There is a fair strong wall newly erected of lime and stone, 26 foot high, with flankers, a parapet, and a walk on top of the wall, built by Captain William Colle (Cole), constable thereof, towards which he had £200 sterling from the king. A fair house begun upon the foundations of the old castle, with other convenient houses for store and munition, which, besides the laying out of the captain's own money, will draw on some increase of charge to the king. The bawn is ditched about with a fair large ditch, and the river on one side, with a good drawbridge. The king has three good boats ready to attend all services. A large piece of ground adjoins the fort, with a good timber house, after the English fashion, built by the captain, in which he and his family dwell."

Of this "fair strong wall and flankers," which are now generally supposed to constitute the castle of Enniskillen, I hope, on another occasion, to give an illustration, as their architectural peculiarities comprise features of the highest interest.

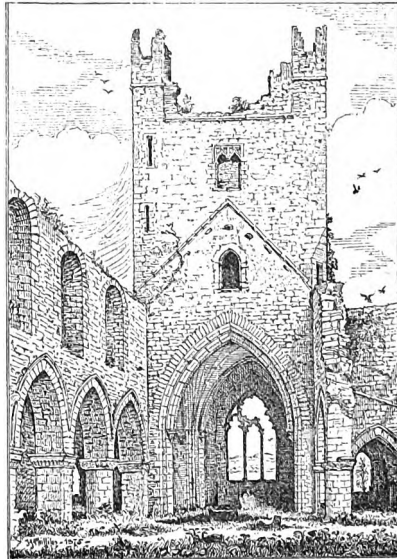
J. J. Phillips, read the following Paper on Early Military Architecture in Ireland:—

The phase of military architecture in Ireland, which we now proceed to investigate, has hitherto had no attention from our archæologists; which may be accounted for by the fact that we have left to us in this country but the dry bones and skeletons. There are many examples in this country, and particularly in the county Down, of the earlier isolated pele towers, and fortalices of rectangular shape, whose powers of resistance were almost entirely passive, with little of strategical skill displayed in their construction. We also have frequent instances of the more extended and skilfully-planned fortresses, built early in the thirteenth and in following centuries, wherein the extensive outworks are dominated by the massive square or oblong keep; the courtyard or "bawn" is curtained or inclosed by stout walls of *enceinte*, whereon were constructed towers at the angles, or in such positions as to afford mutual protection and support; the gateways being masked by barbican towers, portcullis entrances, fortified doorways, which, if passed, the enemy found himself in dark "passages, which lead to nothing," the staircases, &c., being so contrived as to puzzle and retard the assailant, and afford means of foot-to-foot defence.

The towers of Irish monasteries are frequently castellated. Indeed we find that the abbey churches were often converted into fortresses, and their towers were almost invariably crenellated, as in the case of Jerpoint Abbey.

We have evidence of a unique and pronounced type of fortress or castle building, whose remains we meet with occasionally in England and Scotland, more often in Wales, but still more frequently in the parent country of Gothic architecture. And when we have inspected the well-known donjon of Coucy, in France, or the donjon at Carcassonne in Languedoc, we have seen the best and most complete instances of the type of military erection, the isolated instances of which, as we find them on Irish ground, we have under investigation.

The feudal donjon was the most important erection of the entire fortress, as it dominated over all its surroundings. The original



Jerpoint Abbey Tower.

term *dominium*, *dominjum*, became contracted into *domjum* and *donjon*.

“the grete tour, that was so thikke and strong
which of the Castel was the cheef Dongoun.”

CHAUCER.—*Canterbury Tales* (1059).

To many minds, this word donjon is suggestive of a subterranean prison-chamber—the crypt of a castle; but originally, the basement cellar of the donjon was invariably used as a store-chamber, and seldom, if ever, in its early history, was used as a prison. Its subsequent use and application to such a purpose led to a corruption of the word to *dungeon*; but originally in the castle keep of the fortress an ample store of provisions was of the first consequence, and to the safe storage of such all the spare space was necessarily devoted; hence the basement cellar (the dungeon prison of subsequent centuries) was at first invariably occupied as a magazine.

The arrangements of the feudal donjons, and the system of defence generally adopted in them by the barons, by whom they had been constructed, show that the lord of the castle not merely had to protect himself against his enemies, but also to preserve himself from his treacherous friends and his own vassals; and when, in his last extremity, he was driven into his donjon, he could, with his chosen body-guard, defend himself, and choose his time to capitulate, or to escape by some well-masked secret passage, known to but few of the family. This and other items in the schemes of the military architect engineers of the feudal age are explained briefly to show that the great donjons of the Normans in France and Britain are often found to be masterpieces of foresight, from which we gain many new lights on a most interesting phase of feudal life.

During the earlier period, the donjon, as a general rule, was built upon a square or oblong plan. Towards the middle of the twelfth century, the square form was abandoned in the donjons, as well as in the towers on the curtain walls of *enceinte*, because the salient angles of towers on a square plan, not being capable of a good defence, allowed the besiegers to undermine these angles, and thus destroy the whole work. We find that from this period the term donjon became the generic term for the circular keep.

The ruins of the mysterious much-debated round towers of ancient Erin seemed at first to be the nearest representatives here of this class of tower building; but it did not need even a cursory comparison to find that these round towers of Ireland only answered to the type in the single fact of being cylindrical shells of masonry, all the other conditions of coincidence being absent. It is remarkable that there are so few examples in Ireland of the donjon tower, inasmuch as the remains of such structures are so frequently to be met with in Wales. And so much of our ecclesiastical architecture of that period came to us *via* Wales, as has been remarked by the late Mr. G. E. Street in his reports on Christ Church Cathedral in Dublin, and on St. Canice's Cathedral in Kilkenny. The erection of the only instance of a donjon tower which we have in Ulster is assigned to that renowned warrior,

De Courci who hailed from Wales. This castle at Dundrum differs materially from the contemporaneous rectangular pele towers and castles, whose foundations and remains (with subsequent additions and superstructures) we find so numerous on the shores of Strangford Lough, and in the plains of Lecale in the county of Down. The then new fashion in fortress building, with circular walls both in the keep and in the barbican gate towers, was boldly adopted in the fortress and donjon of Dundrum. The interest attaching to the construction and application of this unique type of castle leads us to regret that there are so few of them in Ireland to investigate; but such as we do find here follow (in an Irish way) the typical examples erected by the Normans in France, and at various periods by the Anglo-Normans and their immediate descendants in Britain, of which there was a recapitulation in this Paper.

The tower of Dundrum may be regarded as one of the most perfect donjons in Ireland, although ruined in the most approved manner (it was dismantled in the year 1652 by the command of Cromwell, and the "Curse of Cromwell" in its most picturesque form seems to have effectually hovered over the remains ever since). Skilfully planned for its purpose, perched on the crest or ridge of rock so as to overlook the plains of Lecale from St. John's Point to De Courci's Cathedral of Down, 'tis no wonder that three centuries after its original construction it was declared by Leonard, Lord Gray, to be "one of the strongest holds that ever he saw in Ireland, and most commodious for defence of the whole country of Lecayll." In comparison with the donjons of Arundel, or that of Warwick; or of Bothwell on the Clyde, or of Coucy in France, this of Dundrum is of small dimension; but it was as amply powerful to overawe its surroundings as any of those, and it was ever the bone of contention between the Norman and the Celt. It is a characteristic instance in Ireland of the true feudal castle of such a feudal baron as this John De Courci was. The isolation of Dundrum Castle invests it with its distinctive character; thus we find it at a distance from any great wealthy or populous city, overawing the village of "Dondrum." The castle, having been itself erected in its most suitable site, finds by degrees the habitations of the people gradually come and group themselves under it and around it. It has taken every advantage of the configuration of the country; seeking for a suitable table-land or high up level of rock, it planted itself on what was previously a Celtic fort (the "Fort of Dairinnes Ridge"). It surrounded itself with improvised if not natural precipices, water trenches, and ditches, so as to render it impossible to undermine the walls of *enceinte*; and though now at the side of the barbican plateau the moat is altogether obliterated, yet it originally narrowed to the smallest compass the means of approach to its gates (see ground plan on Plate.) The walls of the Anglo-Norman or Anglo-Celtic fortress sit as a corona on the reconstructed escarpment of the older primitive "Fort of the Drum," above which there sullenly towers the ruined donjon which particularly interests us in this investigation. Its mural chambers, bare of the munitions or panoply of war, are alternately the haunt of the daws, the bats, and venturesome schoolboys. The court yard is now razed of every vestige of the buildings which housed the soldiery. The barbican gate, the portcullis, and every stick and tim-

ber of the paraphernalia of the feudal fortress have long ago been swept into the well of forgetfulness. On the southern slope of the hill or ridge the ruins of an Elizabethan mansion effectively group with the more venerable structure above; and a solitary or mournful effect is given to the entire by the deserted plantation which straggles down the slopes.

In Waterford we have the remains of a circular keep, 48 ft. diameter, constructed on the foundation of a Dano-Celtic fortress—Reginald's Tower, founded A.D. 1003. It has subsequently been reconstructed in its upper stories, as the details of its cut stone work show.

Kilkenny Castle retains three of these circular donjon towers placed at the corners of the square, and joined by curtain walls.

Ferns and Carlow Castles, like Kilkenny, had four donjon towers. A very fine specimen remains still perfect at Ferns. It is vaulted, and the second story is groined, the ribs by corbelled shafts—pure early English work. This was, no doubt, the chapel of the Castle.

At Coolhill, crowning a cliff, high over the River Barrow, which is here tidal, is a fine donjon, which has three machicoulis corbelled out equidistantly at the top of the tower.

At Balief and Killoshulan, in the north of the county Kilkenny, are two donjons. The last is of very small size.

At Hook Point is the tower of a donjon 48 ft. diameter. It is now the base of a lighthouse. The stair winds round the diameter of the tower, and was constructed in the thickness of the wall.

At Aghadoe in Killarney there is the base of a donjon; in this the ascent from the first floor is by narrow steps, projecting from the interior face of the wall into the chamber.

At Ardfinnan Castle, Co. Tipperary, there are the remains of a large donjon, said to have been built by King John.

At Croom, Co. Limerick, is a very fine donjon, erected by the Geraldines of Desmond.

At Nenagh there is a fine donjon tower, which has recently on its upper story been raised to serve as a belfry. On some of the windows and fire-places there are excellent details in cut stone, of the Norman transitional style.

The King John's Castle, Limerick, affords instances of circular keeps.

It is with Dundrum, as with any other of the Anglo-Norman structures in Ireland, in order properly to understand it in its local relations, we must "hark back" further than the mere contemporaneous annals; and we should lose a most interesting archæological chapter and an essential prologue to the narration, did we brush away as unworthy of notice the Gaedhlic or earlier annals of Dundrum, and in particular of the mound upon which the castle was erected.

Now, if the mediæval annals of Dundrum are comparatively scanty, it cannot be complained that the manuscripts of ancient Erin sing dumb respecting this classic locality, and the inquirer respecting the origin of the names of the surroundings is flung back some thirty-three centuries by the "Annals of the Four Masters," for the origin of the name of the bay of Dundrum (Lough Ruray).

Instances are given of the fairy mythology, in which this locality is particularly fertile. Of course, we find here a tradition of Saint

Patrick and of his miracle-working powers. If we seek for tangible relics of the pre-historic ages in this neighbourhood, we are abundantly rewarded. The sand dunes of Dundrum have been rendered famous as the site of large finds of worked flints, arrow-heads, and other primitive implements; also of cinerary urns of unique ornamentation, many of which have been described and illustrated in various archæological journals. In the neighbourhood also we have still remaining cromlechs and several instances of the primitive *souterraine*, also standing stones, and a beautifully sculptured Celtic cross; and at St. John's Point is an early Celtic church or oratory, with square lintelled doorway.

The Gedhaelic annals are particularly interesting as to the extent and details of the early Milesian erections on this mound at Dundrum. In the oldest manuscript, preserved in the Royal Irish Academy, *Leabhar-na-h-Uidhre*, there is a very graphic account of the "Feast of Bricind of the Poisoned Tongue," which was held on Dun Rudhraidhe (Ruray's Fort), the primitive fortress of the early Irish at Dundrum, whereon the Anglo-Norman Baron De Courci, some twelve centuries after, built his donjon keep. This tale should be perused, not merely on account of its connexion with the site of the more modern donjon, but also for its descriptions of the Celtic residences, their furniture and decorations.

During the period of the Danish irruptions, Dundrum in particular suffered from the rapacity of these terrible rovers of the raven standard. As the "Annals of the Four Masters" state, "they marched escorted by fire." The houses of the Milesian nobles on the Fort of Dairiunes ridge were ruthlessly plundered and the Celtic churches in the locality devastated.

In the twelfth century, at the time of the Anglo-Norman irruption, the Irish mode of making war or constructing fortifications was of the most primitive and rude sort, altogether devoid of science. To render their rough roads impassable, to strengthen their islands by stockades, to construct crannoges, to hold the difficult passes which connect one province or district with another,—these seem to have been their best notions of the aid which valour may derive from artificial appliances. The Normans made short work with the native forts and earthen mounds so numerous scattered through Ireland. Of siege implements, beyond the torch and the scaling-ladder, the Celts seem to have had no knowledge, and to have desired none. The Ostmen, or Dano-Irish, alone were accustomed to fortify and defend their towns on the general principles which then composed the sum of what was known in Christendom of military engineering. The native Irish, however, continued insensible to the necessity of learning how more modern fortifications were constructed, defended and captured: a national infatuation, of which there are some humorous stories told of the Ulster chieftains' disrelish to fighting behind a "castle of stones" while he had a "castle of bones"; and we find melancholy corroborative evidence of this fact in every recurring war for centuries. When Henry II.'s hosts turned to Erin, the art of war was then destined to unfold itself in some new and striking aspects to the Celts. Following the precedent of his ancestors in Wales, Henry II. executed char-



The Anglo-Irish Donjon and Fortress at Dindrum - County Down

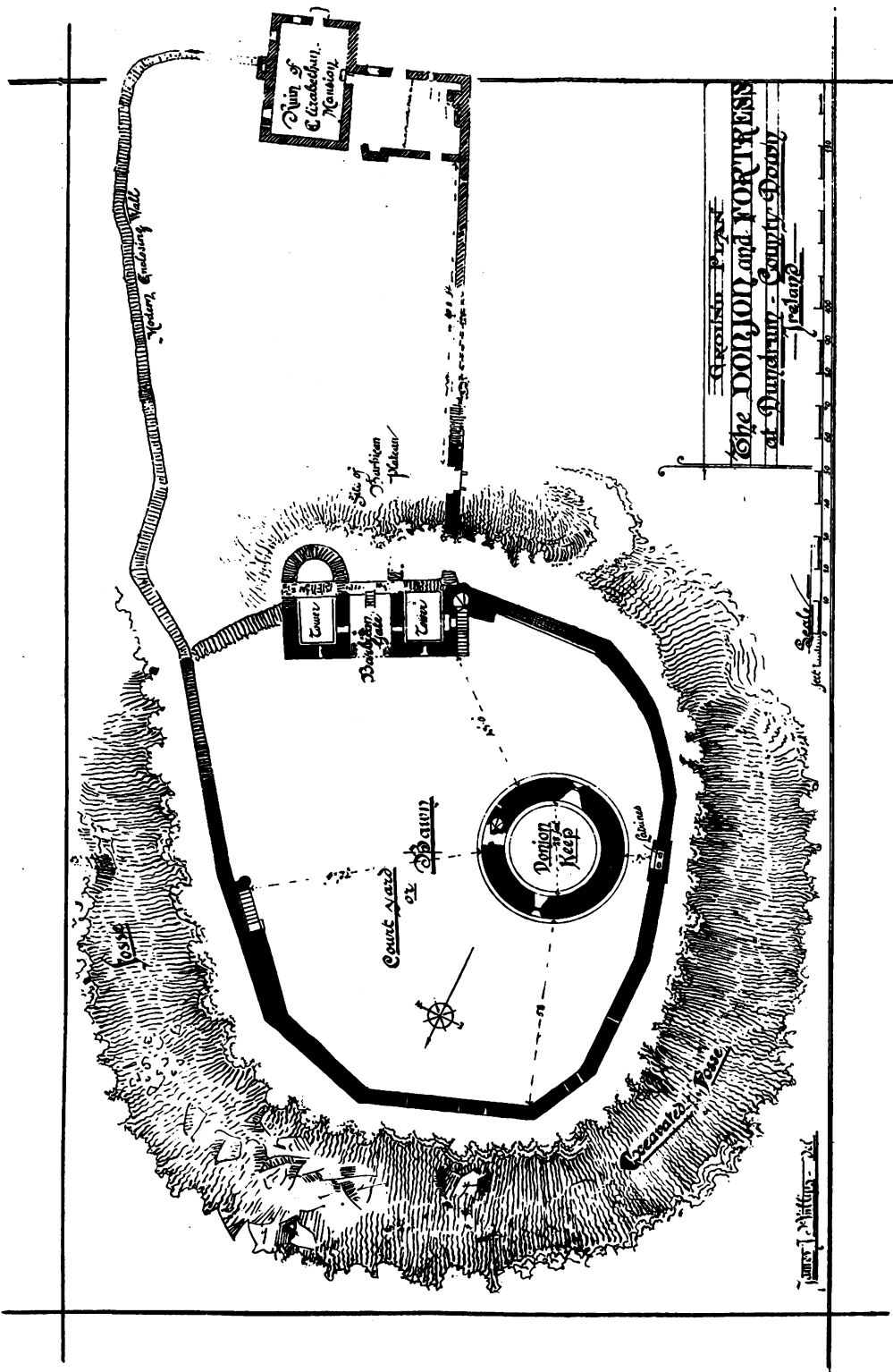
ters bestowing, according to Norman usage, upon some ten in number of his adherents the entire land of Ireland, with the exception of the chief towns on the south-eastern coast, which he retained under his own control. The recipients of these charters expected to subject the Irish, and enjoy their lands, as speedily as had their Norman fathers suppressed the Saxon landholders; and thus was initiated that protracted struggle in which the Celts exhibited such remarkable national vitality; one cause of which was the hydra-headed system of petty kingships and Irish petty chieftainships, which ever and anon reappeared until overshadowed in the reigns of the Tudors, but chiefly in Queen Elizabeth's time; another cause being the isolated way in which the invasions were conducted and followed up, so that one generation of the invaders became assimilated (*Hibernicis ipsis Hiberniores*) in Ireland ere successive waves of the irruptions followed; and as a matter of fact the majority of the leading families of to-day in the Lecale are the descendants of De Courci's followers, intermarried with native families. This fortress and donjon at Dundrum followed the fortunes of war, and although originally built by the Norman, very soon fell into Irish hands—but in what way, whether by siege or by treachery, or whether the Irish "*Suaviter in modo*," &c., &c., was in this, as in other famous fortresses, brought to bear, we have not been informed. In the erection and construction of Dundrum Castle we have the first fruits on Irish soil of the new departure in military science of fortification by the Anglo-Normans. No doubt the natural aptitude for such works of these warriors had been sharpened and perfected by their previous campaigns, particularly in the wars of the Crusades. All that was to be learned on such subjects they brought with them to bear on their Irish hostings; and though they adopted in the more westerly counties more of the guerilla system, yet we have still left to us in the county Down many evidences of their castle building, and their skill in seizing on the strong and commanding points of communication in the eastern parts of this province. We find that in the Lecale they generally selected the raths of the Celts as the sites of their castles, as instanced in Bright and in Clough Castles. Most of the work of their castle builders became in subsequent centuries reconstructed, chiefly in the upper stories, with stone crenelles and machicoulis superadded as a protection against the use of fiery missiles, as the science and art of war advanced. But in this donjon at Dundrum we have the ruin of the original structure, without any later reconstruction except the opening out of some windows. Notwithstanding that it took centuries to overcome the native aversion from castle building, we find a veritable Celt grasping and holding the donjon built by De Courci. Early in its history its walls rang to the war cry "*Lamb dearg abu*," for the O'Neill who made himself master of it was no mere Hibernicised Englishman, but held his own valiantly in his relations with the De Lacys of Carlingford Castle, and proved himself an apt pupil in the warlike ways of the "*Sassenach*."

We cannot trace where the original authority is for the statement that De Courci built this donjon for that most powerful of the military monk orders, the Knights Templars; but the very construction of the castle is *prima facie* evidence of the period of its erection. The military structures in Ireland of the early English period are remarkable for

the absence of any refinement in architectural detail. They were masses or piles of undecorated masonry, composed of the materials of the locality, occasionally with sandstone dressings, and limited use of the stopped chamfer. Rarely is the decoration of any extent or importance; just as if the builders were in haste to erect them, and could not stay to lavish thereon any of those characteristic and loving details which we find in the remains of their churches in Ireland of that period. Although it is a noteworthy fact (which must be taken into account in investigating the mediæval architecture of Ireland) that it took many years to transplant to this country from England and Wales the details of the various periods of Gothic art; yet, in the province over which De Courci ruled at this epoch, this was not so, and an analysis of the vestiges of ecclesiastical structures here, with the records of their foundation to guide us, shows us that the details of early English architecture flourished in the county Down almost simultaneously with their development in England, owing to the powerful fosterage of this pious baron: and this is the reason we may give credence to the unsupported statement that De Courci was the constructor of the donjon at Dundrum. Richard Cœur-de-Lion devoted a whole year to his fortress Chateau Gaillard in Normandy. We may well believe that De Courci would emulate on Irish soil, and, of course, on an Irish scale, that cynosure of fortress-building.

We find from the annals that the "Castell of Dondrum" took part in most of the bloody scenes of the troublesome times which followed in the succeeding centuries, but particularly in the fifteenth century. In this *résumé* we need not follow it further in its history, but now briefly describe its plan and construction, remembering that when we examine these remains, although they exhibit most of the characteristics which typical examples of the donjon give us, we must expect to find their dimensions on a diminishing scale, just as in the beautiful churches of the Benedictines and the Cistercians here we find the sizes curtailed and the plans modified; nevertheless we find the traditions of the craft, and in this case the latest developments of military architecture, duly imported into Ireland.

The donjon keep at Dundrum is a cylindrical shell of masonry 45 feet in external diameter; the walls are 8 feet thick at the crown; from the present ground level of the bawn or courtyard to the stone-course, which projects below the apertures at the crown of the tower (see vertical section on Plate), is 46 feet. The stone used in its construction we believe to have been quarried out in making the excavations for the deep fosse which surrounds the wall of *enceinte*; there is also a liberal use of the local land stones. The foundation of the tower is built upon the rock. At the base there is on the outside face of the wall a sudden batter, which, besides strengthening the base, would cause stones launched from the battlements to rebound from it on to the assailants who might be endeavouring to undermine the walls. There is no trace on the plateau of the bawn, of the *chemise* or wall concentric to the keep. Its probable position is shown by the line w...x in the vertical section on the accompanying Plate. The sill of the doorway is some 8 feet from the outside present ground level of the bawn (which we may remark is not the original level). The cut stone-work of this entrance



to the tower has now completely disappeared. On the left-hand side of this doorway is constructed in the wall a stone circular newel stair, 3 feet 8 inches diameter, the steps of which are chiefly of granite. This stair ascends to the parapet with openings (or ruined doorways) to each floor level. In the donjon in Skenfrith, in Monmouthshire, there is a similar stair in the wall.

The basement-chamber or cellar is hewn out of the rock, and is at present filled with débris of the building, which if removed may possibly show the mouth of a well; which as often as possible was made within the donjon keep. All the floors of the tower have completely vanished; that they were all wooden floors we may infer from the offsets in the wall, as well as from the holes which we find in such positions as indicate that they were made to receive the beams which carried wooden floors.

There is nothing left in the building to exhibit the social or domestic life which the lords of the castle led; we have a ruined fireplace on the second floor, the flue of which runs up through the wall, and delivered itself at the level of the now dismantled parapet, as the section shown on Plate indicates.

In the top story is a series of mural chambers (see plan on line A...B on Plate.) They are roofed in stone, and the arches were evidently turned on basket- or wicker-work, as the plaster of the soffit shows. We now ascend to the parapet of the tower. Alas! that this, one of the most interesting features of any castle, should in Dundrum be so ruinous: the battlements have been subject to constant dilapidations since Cromwell's curse fell on it. Whenever in the exigencies of feudal warfare it was necessary to render a castle useless, the first thing was to demolish the corona of crenelles, or machicolations; when, however, gunpowder came into use as the destroying agent, the battlements took their chance with the body of the building. Dundrum was dismantled A.D. 1652; and very effectually this was done; but fortunately sufficient of the crown of the Anglo-Norman donjon was left to enable us to classify the structure, and to determine the nature of the defences. We find that except over the doorway it had no machicolated parapet. Immediately over the projecting stone course we have a number of oblong holes, sizes about 10 inches by 6 inches, at 2 feet apart (see perspective sketch on Plate); in some cases these holes served to vent the water from the waterway on the parapet; but in times of war, from certain of these holes were projected the beams which carried the *hourdes* which formed the wooden galleries sometimes called the *bretèches* or *brattishes*, from which the besieged could shower down stones or other projectiles on the besiegers, or parties sapping the base of the tower.

The inner bailey or courtyard of the castle is now divested of the buildings of which we have record as having been erected on this plateau. The walls of *enceinte* were massive, with a broad walk on the top, and stone steps for giving access to them from the bawn (see ground plan on Plate). Outside this wall we have on three sides the deep fosse or moat, originally quarried out of the solid rock. In the transformations which the site of the castle underwent when the Blundels in 1636 obtained possession of it from the grandson of Lord Cromwell, the side of the fortress

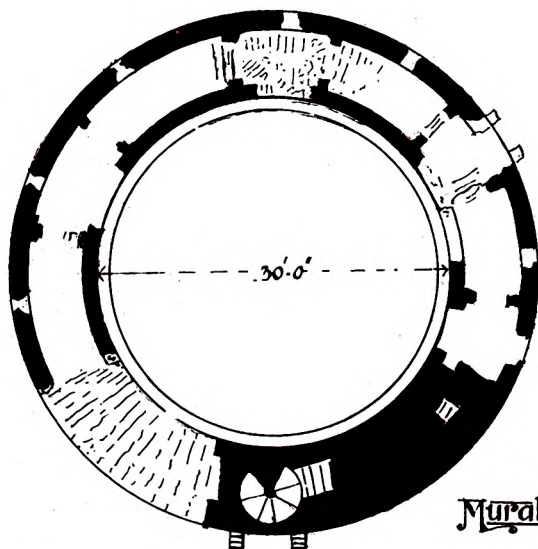
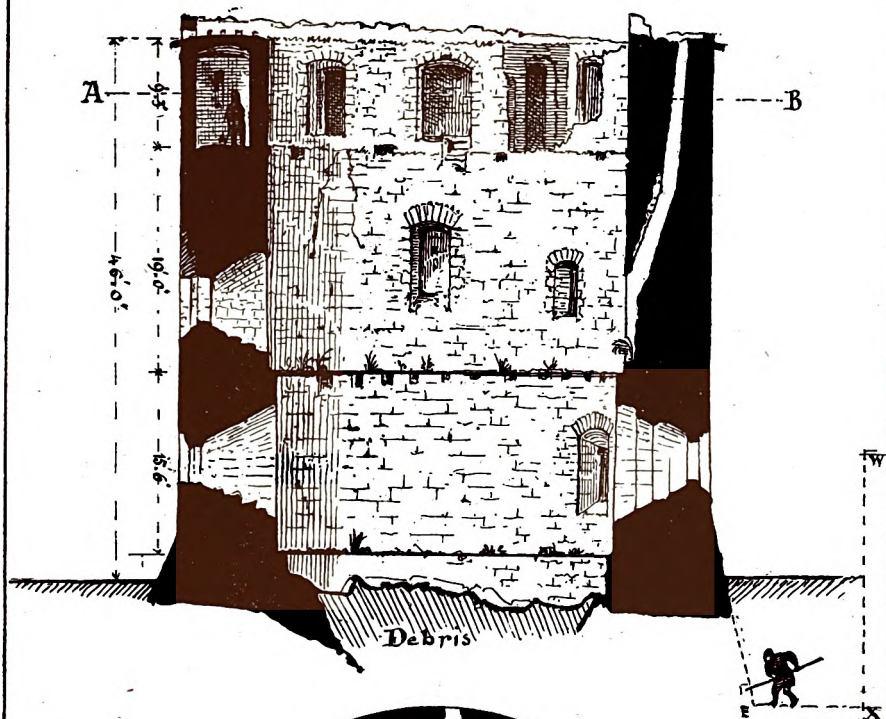
upon which we now find the ruin of the Elizabethan mansion was very considerably altered. The outer bailey and the barbican plateau were levelled, and the walls of the barbican towers were used as the quarry from which the materials were obtained wherewith to construct the new building in the Elizabethan style. The site was levelled and terraced for gardens, but we have still standing a part of the original wall and lower gateway of this outer wall of the barbican; it is massive, and over the archway of the gate still project the corbel blocks upon which the machicoulis and defences of this gateway were constructed; this entrance and the approaches thereto being enfiladed from the brattishes erected on the wall of *enceinte* adjacent to the barbican tower.

The courtyards are now deserted by the host of warriors and the tradesmen of all descriptions pertaining to a castle—the masons, carpenters, and builders, for maintaining the castle in good repair; the armourer and the smith; the butcher and the baker—all removed to the growing town of Dundrum and elsewhere, with *bourgeois* interest personally dissociate from this old castle. The manor-house adjacent (when the Blundels erected it) was in its prime, and became the haunt of fashion, as it was a county magistrate's head-quarters, until, in the changing fashion of the times, this, the beautiful residence on the most picturesque site in the district, became more ruinous than the donjon itself, which for centuries has stood “the battle and the breeze,” and which may be regarded as the most interesting of the mediæval fortresses in Ulster. It is very carefully conserved by the family of the late Marquis of Downshire, who take great interest in the ruin, and keep it in perfect order, while they generously allow the public free access thereto.

W. F. Wakeman, Hon. Local Secretary for Fermanagh, read the following Paper on a Sepulchral Carn situated in the land of Doochat near Florence Court, with a notice of a Chambered Carn at Bighy, in the same neighbourhood:—

It must be confessed that no antiquary has as yet appeared amongst us properly qualified to classify archaic sepulchral remains, and modes of burial, as found in this country. In our present state of knowledge any attempt to do so would, probably, be premature, as the work of investigation and exploration carried on by certain Associations, and often by individual enterprise, is at present not unfrequently rewarded by the discovery of new facts and features bearing upon the subject, and of a nature which antiquarian writers, almost of our own time, had never even imagined possible. No doubt, indeed, a great deal has been already done, but we would still seem not to be much past a good beginning. Few will fail to recollect the teaching that all our cromleacs, great and small, were erected by a Druidical Priesthood, as altars, for the sacrifice of human beings; and that the covering-stone, often furrowed, and more or less generally sloping, was so arranged and channelled that the blood of the victim might freely flow from its surface. It will be recollected, also, how the stone circles were invariably described as “Druidical

Vertical Section through Donjon



Plan of
Mural Chambers
on line AB



Scale of feet.

30 30 40

J. J. Phillips

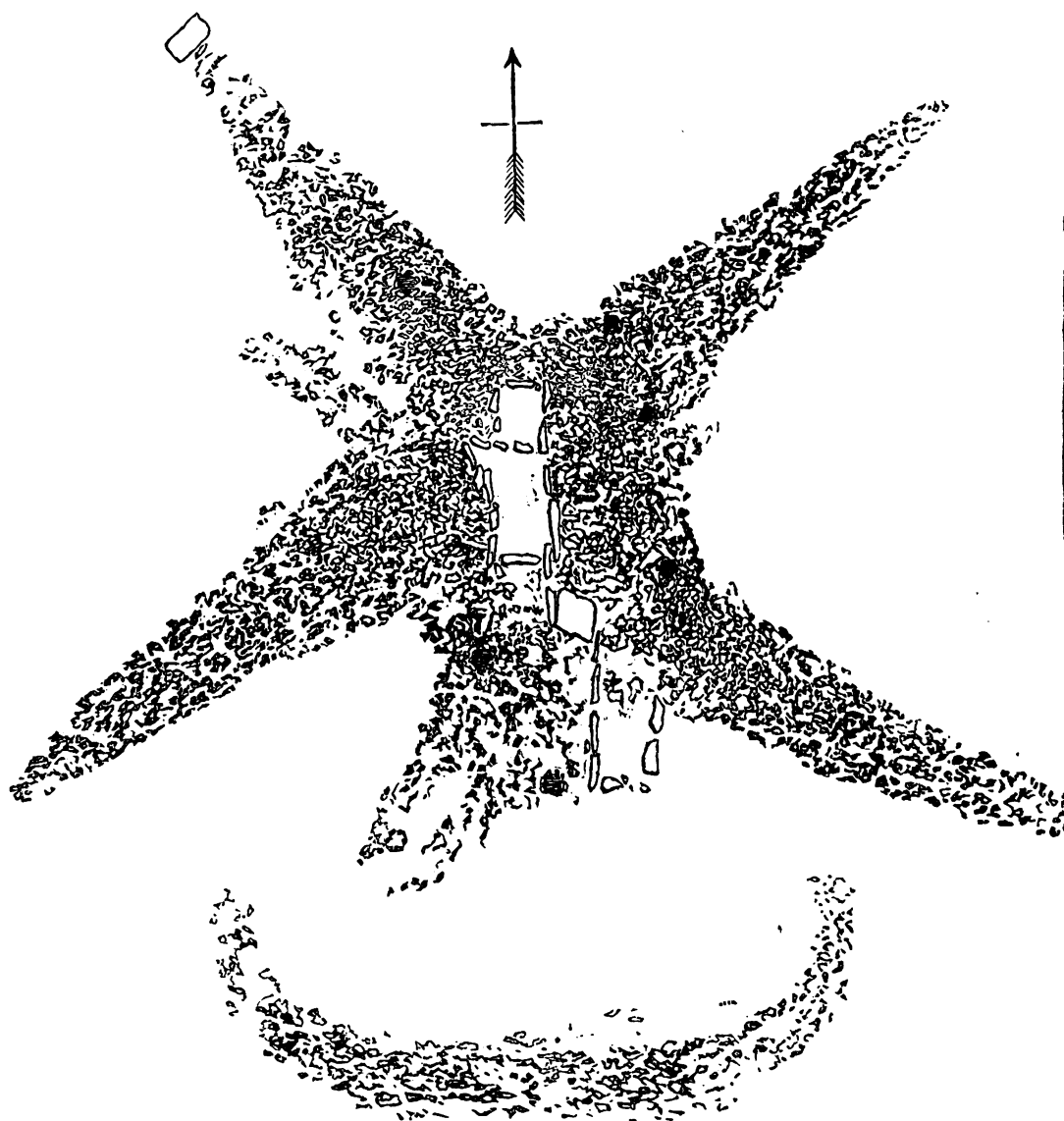
The Donjon Keep - Dundrum

Temples," and that whenever a large prostrate stone could be found within their enclosure (as is too frequently the case), *that* stone must, without question, be looked upon as an altar which had assisted in rites of an uncertain, but, surely, very awful nature! In like manner, some years ago, it would have been considered archæologically heretical to believe that our Ecclesiastical Round Towers (the *cloictheach*, or Bell House) were other than Buddhist Fanes, Celestial Indexes, Phœnician Fire Temples, Hero Monuments, or something equally foreign or wonderful. Calm and unprejudiced investigation, nevertheless, has in the minds of the antiquarian world completely established the following facts:—

First, that the so-called "Druid's Altar," or cromleac, is nothing more or less than a primitive tomb; and (2) that from the stone cist composed of four small flagstones set on edge, and covered by a fifth, to the spacious chamber found within gigantic carns, like those of Newgrange and Dowth, through all peculiarities of size and structural complication, we have, for foundation, simply the cromleac idea.

It would not, however, be safe to assert that all remains of this primitive class, found in the British Islands, are works of nearly the same time, or of the same race of people. They undoubtedly in detail present not a few striking varieties. The same remark equally applies to the stone circles which, though often standing singly or in groups, are very frequently found intimately associated with the cromleac or with chambered carns. It will yet be, I believe, an interesting task for the antiquary to investigate the peculiarities of these most archaic remains, to carefully study the objects often found within or beneath them, and to compare the experience of his labours with the results of the researches of Continental Archæologists, especially those of Northern and Western Europe. Our antiquaries have said little or nothing pointing to the races by whom our primitive monuments have been respectively constructed. It is, therefore, of the highest importance that any striking variety should, whenever it occurs, be carefully noted.

For a long time it was a generally received idea that the earliest works of man found in Ireland, such as the *Cathair*, *Dùn*, *Lios*, *Dumha Carn*, *Rath*, &c., invariably presented a circular, or at least oval form, sometimes more or less irregular. Of late years, primitive enclosures of the Rath class have been found of a quadrangular plan, the ramparts not differing in composition from those of the ordinary circular or oval work. Hitherto, as far as I can ascertain, a sepulchral tumulus in Erin has ever been found either circular or oval in plan. It is, therefore, with much pleasure that I now publish before this Meeting the existence of a carn which in plan is perfectly different from any monument of its class as yet noticed by Irish antiquaries. The land upon which it stands is situate "as the crow flies" just three and a-half miles due south of Florence Court, the beautiful seat of the Right Hon. the Earl of Enniskillen. It rises from a kind of rushy neutral ground between cultivation and a wilderness of mountain heath, hill and lowland bog, extending to the westward for several miles across Bennachlin, and carn-crowned Cuilca, to the *piast*-haunted source of the river Shannon, in the neighbouring county of Cavan. It is, probably, older than history in these countries; but the name of the site upon which it stands, *Doohat* (*Dumha Διτ*), "*the place of the sepulchral tumulus*,"



Scale of Feet.

Plan of Carn at Doohat.

sufficiently explains that at one time its character had not passed out of local recollection.

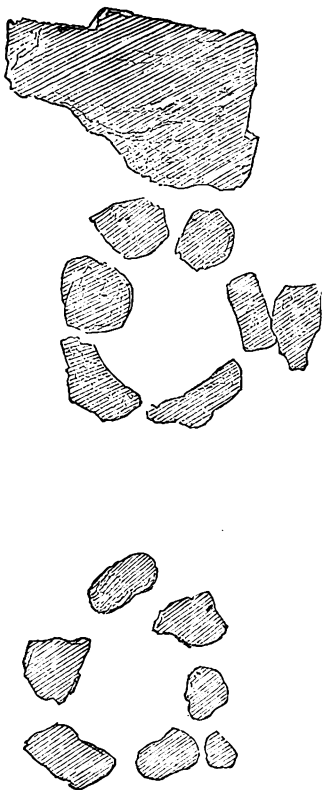
The plan of this work is, as far as I know, unique, representing a star-fish, with five rays projecting, as shown in the plate on p. 164, from a central body or chamber of the usual "giant's grave" class. To the south of the chamber, and apparently forming a portion of the original design, occurs a semicircular ridge of stones. This feature is constructed in the same manner as the rays, and differs from them only in form and want of connexion with any other portion of the monument. To a fanciful mind, the plan of the work would most readily suggest the idea of a star and crescent. Whether the design had anything to do with religious symbolism of any kind it is not for me to say. All I can state here is, that the rays are well-defined stony ridges averaging 16 or 17 feet in breadth at their junction with the carn, from which point they taper off to distances of 60, 46, 42, and 40 feet, respectively. They terminate very sharply with one or two or three stones. The largest terminal stone, that which finishes the north-western ray, measures 3 feet 6 inches by 2 feet. A view of the carn is here given.

Of the sepulchral character of this most remarkable work there can be no question. The main chamber already referred to is divided, by stone partitions, into three compartments, which extend north and south. From the central division, which measures 8 feet by 4, internally (the northern and southern compartments being slightly smaller), a quadrangular offset about 3 feet square and formed of four stones extends in a westerly direction. This tomb differs in no respect from a number of giants graves which may be seen in the north-west, and, indeed, all over Ireland. No trace of covering-stones, if any such ever were used to close the chamber, can be found in or about the quadrangles, and it would be improbable to suppose that had a covering ever existed that the flags should have been removed for building or any other purpose. There is an over-abundance of stones of all sizes in the immediate neighbourhood ready at hand, and there are no buildings near which could have been furnished with materials from this source. Into this chamber we carefully dug fully down to the "till," or undisturbed yellow clay, without finding any relic of the past beyond bits of wood charcoal, "burnt stones," very black unctuous clay, and here and there some greyish matter which may have been bone in the last stage of decomposition. Having carefully refilled all the pits necessarily made during our search, even replacing the surface rubbish of stones which had fallen or been thrown into the chamber, we left the work in the same condition that we had found it. We then proceeded to examine a number of cists which are situate in the various rays. These little receptacles, some fifteen in number, with the exception of one, had all the appearance of having been anciently violated. Of the six into which we introduced the spade, four presented burnt earth and stones, unctuous clay, charcoal, and small pieces of bone, some pretty hard, others in the last stages of decay, resembling gray turf ashes, well moistened with water. They had, probably, all been originally covered by a flat stone; and, in that case, would have presented the appearance of miniature cromleacs. Of two of them I give



View of Carn at Doohat.

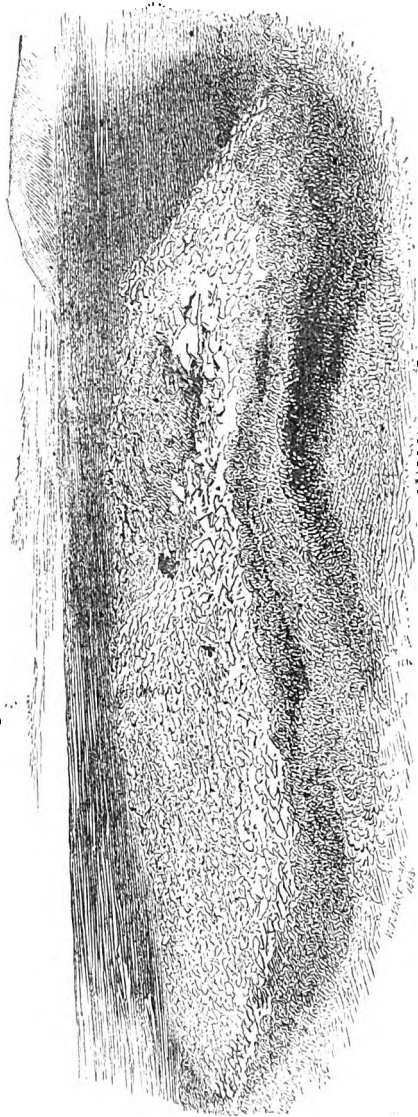
plans below, viz., the perfect example already alluded to, and one of those which appear anciently to have been denuded of their covering. The darker spots in the plan, at p. 164, indicate the cists which we had explored by digging into. In design they were rudely circular, composed of five or more stones of small size, which in a manner lined the mouth



Plans of two Cists in Doohat Carn.

of the little pit sunk about a foot or so into the "till." That they had ever contained urns is highly improbable, as not a fragment of pottery appeared to reward our search. Treasure-seekers would not have handled *fictilia*, had they found anything of the kind, very tenderly, and, surely, some bits would have remained. We carefully sought for a bead or flint instrument, but in vain. The dimensions of the perfect cist are as follows :—2 feet 2 inches by 2 feet 3 inches; depth, as well as could be ascertained, 2 feet. The covering-stone, which we temporarily removed, as represented in the cut, is of an irregular form, 3 feet 6 inches by 2 feet 5½ inches, and 10 inches in thickness. This cist is close to the central chamber on the eastern side. It is a fact worth noting that though limestone abounds in the district of Doohat, sandstone only, of a particularly hard and enduring description, constitutes the mass of the cairn. The primitive inhabitants of Erin seem very generally to have carefully selected lasting material for use in their monumental structures. Nearly all Ogam inscriptions are cut on blocks of sandstone, generally of a reddish colour. Limestone, from its liability to disintegrate, was seldom adopted. Indeed, our builders of a comparatively late period seem, as a rule, to have avoided the use of the latter description of stone whenever the work was likely to be liable to atmospheric exposure. A striking instance of careful selection in building

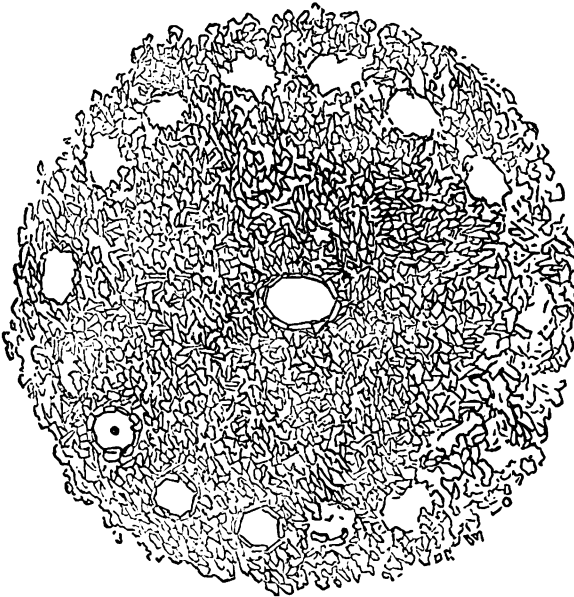
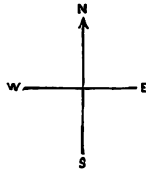
material occurs in the beautiful Round Tower of Devenish, in Lough Erne, the entire outer face of that structure consisting of red sandstone or conglomerate, while the interior invariably presents a limestone face. It is a fact that our finest crosses, sepulchral *leacs*, and the decorative portions of our early churches and round tower



View of Carn at Bighy.

belfries, will generally be found to present sandstone of one kind or another. Verily, our old *saors* built not for their own day only, and knew well what material to avoid, as also what to adopt.

It is highly gratifying to be able to state that the noble owner of Doochat Carn, which is undoubtedly the most remarkable remains of its class hitherto noticed in Erin, has done, and is still doing, all in his



A scale of feet



Plan of Carn at Bighy.

power to insure that it shall remain intact. Would that some other Irish landlords could be induced to follow the example thus set.

Just two miles from the Star-carn, but with the precipitous Ben-naghlin intervening, may be seen a second monumental heap, which

presents features of very high interest to the archæologist. It stands on the lands of Bighy (a modification of the Irish word *Beithigh*, which signifies Birch-land), on a shoulder of the mountain just named, in a spot which until lately was scarcely accessible to any but the light-limbed herd, or, possibly, the adventurous manufacturer of poteen. It looks, from a distance, like a diminutive islet, surrounded by an ocean (if I may use the term) of wild luxuriant heath, as represented in the view on p. 168. It is a cairn composed of sandstone, which has been blanched to a perfect whiteness by the sun and frost of untold ages. The aspect of the ruin, for this habitation of the long-forgotten dead has been wofully dismantled, forcibly reminds one of some passages in the poetry of Ossian. Its plan is shown on p. 169. It is perfectly circular, with a central chamber, and a number of cists, placed almost equally distant from each other, and ranged just within the outer edge of the mound which measures 50 feet in diameter, and is at present about 10 feet high. The central chamber is of an oval form, 6 feet by 4, and 4 feet in height. It is covered by two large flagstones, and a number of smaller ones. Its greater axis extends exactly east and west. Of the surrounding cists, probably eight in number, but three remain in a tolerably fair state of preservation. The largest of these is of a beehive form, is quite circular, measuring 3 feet 6 inches in diameter. Its height was, probably, 4 feet, but from the disturbed state of the floor, I found it impossible to measure to nicety. Of the other cists, which were slightly smaller, two were of a rudely quadrangular form, and were covered by stones laid horizontally. With considerable difficulty, owing to the shaky state of the walls, we diligently searched these cists, finding in all of them small portions of calcined bones, accompanied by wood charcoal. In the larger cist, situate to the north-west of the mound, we were fortunate enough to find, imbedded amongst a quantity of charcoal and burnt bones, the base of a cinerary urn 2½ inches in diameter. It appears to have been quite plain. No other portion of this vessel was found, and it was quite manifest that this cist, as well as all the others in the mound, had been very roughly handled by treasure-seekers, perhaps on many occasions. The cairn, it may be observed, was originally environed by a shallow trench, the edges of which, placed at irregular distances from each other, present a number of rough hillocks, the natural growth of bog stuff, as we ascertained by digging into several of them.

I only know of one other cairn which clearly exhibits a similar arrangement of cists. It occurs in the townland of Cnocknafear-breagach, near the Barr of Fintona, Co. Tyrone, and has been described by me in our "Journal" for October, 1871. In that instance, however, there was no central chamber, and the cists, eight in number, were of a considerable size. The trench, or foss, which we find at Bighy was also absent. Thus, the latter monument, like that of Doohat, may be looked upon as unique.

I cannot close the present short Paper without publicly acknowledging a deep obligation to the Earl of Enniskillen, but for whose kindness in supplying the labour necessary for a sound examination of these most interesting remains, the work which I have accomplished, such as it is, would be far less complete. I have also to record that the

Rev. James Graves, who had visited the Star-carn in 1881, and was struck by its unusual form, had specially suggested its examination. In conclusion, I may add, that the general views are from photographs taken by my son, Gerald Wakeman, and partly from sketches made on the spot while the camera was being used.

Lord Waveney delivered an address on Ballymena and its neighbourhood. He commenced by referring to the great epic poet, Ossian. The scene of a great portion of the Ossianic epic was laid to the north-eastward of Ballymena, and in the direction of Lough Neagh. This impelled him to look further down the dusky vista of long ages. Speculations, bold as they might be, if put forth in a becoming spirit of reverence, could not fail to be of advantage. Day after day some new light was added which fanned and made more brilliant the spark that originally attracted attention to these researches, and, eventually, so far as the interval of long ages would permit, they stood in the full light of recognised day. In regard to these researches, though there was one branch which the Association did not embrace, yet the archæological necessarily brought them in connexion with, and led them to infer, what geological changes might have taken place, and the record was in words which could not be mistaken. When they saw the stone axe of early ages, the arrow head, and other stone implements produced from unexplained depths, where they had been placed by unexplained causes, they could not but recognise that the geological alterations must have been great, though he was precluded from examining into them. Coming to the dawn of history, he might say that he had renewed his recollection of the works of the great epic, and with whatever inevitable uncertainty these old works might be heralded, they must be based on a true knowledge of the times and conditions on which the writers proposed to write, because in the writings were found names easily recognisable, even at the present day. Such, for instance, was Dunseverick. Passing the time of Brian Boru, the Knights of the Red Branch, and the occupation of Tara, they came to a period when all idea of tribal separation seemed to have

disappeared, and the country to have been divided amongst great chiefs. After the wars of Elizabeth and James, the country might almost be called a desert plain. At this time the history of Ballymena began. The Scots of Ulster had passed into Scotland, and the Scots in return were now passing into Ulster. The inhabitants of Ballymena and the district round were principally Scots in their ideas, habits, and language—indeed, no item of philological research was more remarkable than the manner in which the language had stood still. In that part of Antrim the tongue that was heard in their market-places partook strongly of the Aberdonian language; while others, again, talked what might be termed school English. As they might all have observed, there was a breadth of speech in Ballymena which plainly told from what source its accents were derived. He would ask what had emigration done for this country in the neighbourhood Ballymena? First of all, it was an emigration of brothers. They came from Scotland, bringing hither their relatives—those who had been accustomed to labour in the field—and they all settled in the district. He might remark that this country abounded with the residences of the ancient Irish people. The moat or the rath, which was one of these, is almost always placed near a stream of water. It contains no remains that could reward the excavator. There is nothing in it to throw light on the life of the people of those days—nothing at least in this neighbourhood. Hence we must pass for information into more modern days and more modern discoveries of remains. Where the hand of man has travelled, the mark, in his opinion, is never erased. The finding of the sword, for instance, that had been exhibited that day, demonstrated very plainly that our country had at one time been visited by Oriental tribes. Passing on to refer to the people of the district, he said they had no reason to shrink from vindicating their position. He had seen a contest with famine, and with difficulty, in the famine year: night after night, as he traversed the country, he could hear the click of the loom. Though he might have digressed,

it had given him much pleasure to fulfil his promise to deliver an address to them that evening.

In the evening a reception was given by Lord Waveney, at The Castle, on behalf of the Reception Committee, to the members of the Royal Historical and Archæological Association of Ireland, and a number of friends. The library of the castle, with its fine collection of rare Irish volumes, was kindly thrown open to the guests. In the room there was exhibited a fine collection of American, as well as Irish, arrow-heads, kindly lent by Mr. Raphael, besides numerous interesting relics, forming part of Lord Waveney's extensive collection. Not a few were interested in the curious ivy-mantled remains of the old castle. The corner-stone of the present castle is a huge boulder, and a prominent object on approaching the building. It appears that it was taken from an ancient barrow, a comparatively short distance off, and was marked on the ancient maps of the estate as "Sir William Adair's praying-place." Sir William Adair was ancestor of the lord of the manor.

NOTES AND QUERIES.

Bulláns or Stone Basins.—"In notices and papers published by this and kindred societies, I have pointed out that in the provinces of Leinster, Connaught, and Munster, Bulláns or Stone Basins usually are found in or near the ruins of the ancient churches or other ecclesiastical establishments, and have suggested that they were made a "double debt to pay"—at one time being used as baptismal fonts, at other times as crushers of corn or some other food. The first time I was led to suspect they were used as corn crushers was when Dr. William King of Galway showed me an oval worked stone that he found near the old church of Rosecam, south-east of Galway, that fitted one of the bulláns at that place. Since then I have seen oval "sea stones" and stone pestles along with those bulláns at Glendalough, Co. Wicklow, and at other places, that seemed to confirm my opinion; while now I have to announce what appears to me a very interesting fact, that such stone basins are at use as corn-crushers at the present day. During my geological researches for the last six months in the Co. Donegal I have observed many of these bulláns, not near old churches or places where they might possibly once have existed, but near villages or hamlets, while some were near streams in unfrequented glens, some being in "erratics," nearly invariably granite blocks, and some in the solid quartzite rock of the district; but what struck me most was, that many of them were evidently quite recently used. This led me to make inquiries, and I find that at the present time they are used for crushing oats into meal or malt for illicit distillery purposes, the pestle they use being an iron one, made by the country smith, of a nearly similar shape to that used by the apothecary. In Connaught they usually crush the malt or corn in a quern.

G. H. KINAHAN.

Original Letter of Lord Nelson's Father.—The interesting letter that lies before me was written to the Rev. B. Allot, who was Precen-tor of Armagh Cathedral, and is addressed to him. He was the intimate friend of my paternal grandmother, to whom he gave it. Although without date, it bears internal evidence of having been written in 1798, as Lord Nelson would then have attained his fortieth year.

"REV. AND DEAR SIR,

"BURNHAM THORPE.

"My great and good son went into the world without fortune; but with a heart replete with every moral and religious virtue, these have been his compass to steer by; and it has pleased God to be his shield in the day of battle, and to give success to his wishes to be of service to his country. His country seems sensible of his service; but should he ever meet with ingratitude his *scars* will cry out and plead his cause, for at the siege of Bastia he lost an *eye*, at Teneriffe an *arm*. On the memorable 14th of February he received a severe blow on his body, which he still feels, and now a wound on the head. After all this you will believe his bloom of countenance must be faded, but the spirit breathes up yet as vigorous as ever. On the 29th of September

he completed his fortieth year, cheerful, generous, and good, fearing no evil, because he has done none—an honour to my grey hairs, which, with every mark of old age, creep fast upon me.

“EDWARD NELSON.”

As this letter is in some degree historical, I think it deserves a place amongst the “Notes,” which form so interesting a feature in the “Journal” of the Association.

ROBERT DAY.

Preservation of National Monuments.—The Rev. James Graves, Hon. Sec., R.H.A.A.I., having brought under the notice of the Board of Works the injuries inflicted on, and impending total destruction of, the Stone Forts of Dun Ængus, Dun Chonchobhair, Dubh Cathair, Dun Oenaght, and Dun Oghill, as well as of the Cloghâns and ecclesiastical remains on the Aran Islands, has received in reply the following communication, which shows that the public should press on the Board of Works the necessity of action ere it be too late, and that immediate and effectual steps should be taken to carry out the provisions of the Ancient Monuments Protection Act. An additional schedule of Ancient Monuments should be added by Order of Council, comprising Dun Ængus, Dun Chonchobar, Dubh Cathair, Dun Oenaght, and Dun Oghill, together with the numerous other important Ancient Monuments in other parts of Ireland which require protection.

“OFFICE OF PUBLIC WORKS, DUBLIN, 25th October, 1883.

“SIR,

“Referring to your communication of the 17th instant, I am directed by the Commissioners of Public Works to inform you that they are the official body authorised to carry out the provisions of the Ancient Monuments Protection Act, 1882, so far as it relates to Ireland, and Mr. Deane has been appointed Inspector of Ancient Monuments.

“The structures in the Aran Islands referred to by you are not included in the schedule to which that Act applies. They were, however, vested in this Board by the Irish Church Temporalities Commissioners, with a large number of other structures, on 30th October, 1880, and were inspected and reported on by Mr. Deane in 1880. From the report which he then made there seemed to be no urgent necessity for the execution of any work to the Aran Monuments, and it was considered better to postpone any repairs that might be necessary until other very important works were completed.

“Up to the present time it has not been brought under the notice of the Board that any damage was to be apprehended from the inhabitants of the adjoining district, but, acting on the information which they have now received, they have instructed Mr. Deane to make a special careful inspection of the several monuments, and arrange to have whatever repairs may be necessary made, and effectual steps taken to preserve these interesting structures from further damage.

“I am, Sir, your obedient Servant,

“THOS. LONG, *pro Secretary*.

“REV. JAMES GRAVES.”

Strafford's Survey of Connaught.—Lieutenant-Colonel W. G. Wood Martin presented to the Association a large MS. Volume, containing a full and accurate transcript, from the original MS. of *Strafford's Survey of Connaught*, of that portion comprising the county of Sligo. The Rev. James Graves, through whom the presentation was made, read the following note from the donor:—

“I present a copy of *Strafford's Survey*, so far as relates to the county of Sligo, which I propose to edit for the Association, with foot notes, and an index of townlands and proprietors, as well as to note at foot any pre-historic remains which occur in any townland, to be a guide to antiquarian researches: merely a brief statement. I shall now give a brief account of the MS. from which my transcript is taken. The original manuscript is in the British Museum. The document is very voluminous, and is a Survey of Connaught made, as stated in the text, between the years 1688 and 1686. The nature of the soil of each townland, its situation, capabilities, and whether wooded or not, the names of the proprietors, the tenants, castles, mills, &c., are noted down with the greatest exactitude.

“In Petty's *History of the Down Survey*, edited by Larcom, and published in 1851 for the Irish Archaeological Society, I find the following (p. 57), relative evidently to *Strafford's Survey*:—‘A committee was appointed by the Commissioners of the Commonwealth of England in 1655, to enquire into the books of survey, reference, plott books, &c., left by *Strafford* for the county of Tipperary’; and in the report drawn up and signed by this committee occurs the following:—‘Wee further certifie, that besides these (*i.e.* maps, survey, &c., of Tipperary) wee find not any paper relating to the said county of Tipperary; but of some other countyes, particularly of the countyes of Gallway and Slego, wee find an office of enquiry, made by vertue of a commission from the late King, of all that were reputed proprietors of lands within each barony of the said county distinctly, and what estates each of them claimed, in possession or reversion, and what or how many townes, quarters, cartrons, or other quantities or denominations of land any or either the said particular persons held, and what were the severall name or names of the said lands; but neither the quality or number of acres, according to twenty-one foot to the perch, or value of the said lands, were by the said Commission to be enquired after, mentioned, or exprest.’ Pages 54-62 of the above-quoted book contains Petty's Official Report of *Strafford's Survey of the County of Tipperary*; and as remarked by the editor (Larcom). p. 325, it ‘may, perhaps, be taken as an example of the much larger portion of that work which extended over the entire province of Connaught’ (which the MS. in Brit. Mus. does); ‘and it,’ further remarks Larcom, ‘possesses a peculiar value, as, from the almost total destruction of the maps and documents of that Survey by fire in 1711, it (*Survey of Tipperary*) is the only account of any importance which remains.’ The maps for Connaught were probably never made, and in this idea I am borne out by Larcom (p. 325); and he further observes (p. 325), ‘The [*Strafford*] Survey would appear to have been made with great care, and to have been by far the most valuable work of that nature which had then been performed in Ireland. On that account the destruction of the maps and books was a

serious loss, as in consequence of Connaught having being originally excepted from Dr. Petty's work, it was the only detailed survey existing of that province.' For the only portion of this document hitherto printed I refer you to p. 402-3 of the 'History of Sligo,' where the survey of the half-barony of Coolavin is given."

The Crannogs of Lough Mourne.—Mr. William Gray gave an abstract of a Paper on "The Crannogs of Lough Mourne," by Mr. F. Lockwood. The water of Lough Mourne, above Carrickfergus, he said, was lowered to enable the engineers of the waterworks to carry on their operations, and when the water was lowered ten feet a series of artificial islands were exposed, which were once evidently occupied as residences. The islands were formed of layers of branches and stones. The bottom of the lake around these settlements was piled with oak, fir, and birch, neatly pointed underneath, and driven into the mud. There were four such islands in one group, and a piled causeway about a hundred feet long was formed from the islands to the mainland. This causeway was ten feet wide. One island, some distance from the above group, had no causeway, and was formed with more care, having timbers laid from the centre, radiating all round and formed into the heads of the piles. These crannogs were similar in many respects to the lake dwellings of Switzerland. A variety of objects were found about the sites of the crannogs, including an oak canoe, flint flasks, bones, personal ornaments, and crucibles.

Excursion through the Valley of the Braid.—An Excursion was arranged for Thursday, through the Valley of the Braid. The arrangements in connexion with this excursion were made by W. G. Knowles, Secretary of the Reception Committee, and its guidance was entrusted to the Rev. Canon Grainger, D.D., M.R.I.A., who has for years made a specialty of the study of the district. Driving through Broughshane—so called from Shane O'Neill, who built a castle on the north side of the street—we turned to the right and passed along the Newtowncrommellin road. Taking the road to Oaklands, Dr. Grainger pointed out the remains of a cave or souterraine which had been somewhat injured in making the road. The passage leading from the cave stretches down to the bank of the Quolie (wood stream). The ruins of Skerry church now came into view, situated on the top of a hill in the townland of Magheramully, three miles north-east of Broughshane. The ruin measures 69 feet by 27, the gable walls being 4 feet thick, and the side walls 2½ feet. A grassy heap a few feet from the wall marks the position of a belfry, which was demolished in 1730. Here was one of the earliest churches founded by St. Patrick, but no remains of that early structure are now existent. Under the mountain of Sleabh Mis, full in view at the far side of the valley, was the scene of St. Patrick's residence, where, as a slave, he tended the swine of Milchu. Passing Longmore, "the large fortification," and turning a mountainous road to the right, between Claggan and Clough, we observed a large stone circle on the heath of Little Ballymenagh Mountain. Near it are a number

of "giants' graves." It appears that upwards of sixty "bolie houses" were also at one time situated in this district, but none of them now remain. The fertile valley of the Braid now burst into view, and at one o'clock we had reached the leading road from Ballymena to Glenarm. In a short time we were in the townland of Tycloy, "the stone house." Descending from the cars, we proceeded about half a-mile from the road to the foot of a range of hills where there are the two celebrated cromleacs, from which the place is named. We passed the Mullindreen, "the mill of the blackthorn." When all had reached the field containing the sepulchral remains, Dr. Grainger described the original date of the cromleacs. Some of the best stones which had formed one of the structures, and a causeway leading from it to another, had been drawn away and utilised for building purposes. A Plate of the perfect Dolmen, made from a photograph taken on the spot, faces this page. Time not allowing the ascent of Sleabh Mis, the next item on our programme was the visitation of a "cashel" or stone fort in the townland of Tamneybridge.¹ Shortly after five o'clock we arrived on our return at Dr. Grainger's residence, and after partaking of his generous hospitality, passed some time in examining his collection of Irish antiquities, which, with the geological and ethnological gatherings, make his house one vast museum.

¹ The following is the account (under the heads of parishes of Skerry and Rathcavan, by F. Stokes, preserved in the Royal Irish Academy, among the (alas!) unpublished Memoirs of the Ordnance Survey) of the Cromleac at Ticloy and Cashel, Tamnybrack.

In the townland of *Ticloy*, and near the foot of a range of hills, there is a remarkable monument, called the "Stone House." It is formed of great blocks of the rock, common in that part of the country, so arranged as to form a cell, the whole being covered with canopy stones as a roof. It stands at the eastern end of a long rectangular platform, which is raised about two feet above the level of the surrounding field. There is throughout a bed of stones, varying in size from a common paving stone to blocks as large as those with which the monument is built.

On the western side there is a second Stone House. It is lower than the first, the stones being at an average but two feet above the ground, and it also wants a roof. Attached to it there is another platform of stones, having the same average altitude above the level of the field.

In one of the stone dykes of the same field there is a large block of stone, originally found lying near the second monument. Its dimensions are :—Length, 6

feet; breadth, 3 feet; and thickness, from 1 foot to 1½ feet. Its form is rather regular. It evidently has been once a covering-stone for it, or a stone intended to have been such.

The tenant relates that, before it was removed to the dyke, it had stood time out of mind close to the eastern side of the House. It rested on its edge, and was propped up by small stones, so as to form an angle of 45° with the horizon. Altogether it would appear that it had been placed in that position previously to being placed on the roof, a purpose which was never accomplished.

In the townland of *Tamnybrack*, and in the middle of a tract of ground, that appears at one time to have been remarkably stony, there is a Casiol.

Within and without the Casiol, there formerly stood two parapets or ramparts of earth and stones. These were removed by the tenant, and the many small stones there piled up around the original walls. The original walls were once faced on the outside by large stones, but they have been all taken away for building, except a few.

A cave once ran under the edifice. It was destroyed about thirty years ago [1800?] by a party of fox-hunters in search of a fox, that had there taken refuge from them.

PROCEEDINGS AND PAPERS.

AT the MUNSTER MEETING, held at the Royal Cork Institution, on Wednesday, October 10th, 1883,

O'DONOVAN OF LISSARD in the Chair,

THE following Members were elected :—

The Rev. Abraham Dawson, A.M., Seagoe Rectory, Portadown; Herbert Bewley, Rockville, Blackrock, Co. Dublin; and Frederick John O'Carroll, A.B., Barrister-at-Law, Clare Hall, Raheny, Co. Dublin.

The Rev. E. Barry, Youghal, presented the greater portion of a bronze sword, found in the summer of 1877 in the Womanagh river, by Richard O'Brien of Creighmore. The Womanagh is a small river in the county Cork. It rises in the extreme north of the parish of Clonmult, and runs south through the parishes of Clonmult, Dungourney, Mogeely, and Igtermurragh, to a point more than nine miles distant from the river's source. Thence to the sea at the south-west extremity of Youghal Bay, a further distance of over seven miles due east, the river runs a winding course of nearly ten miles, first through the parish of Igtermurragh, and then as a tidal river between the parishes of Kilmacdonogh on the right, and Clonpriest on the left. Where

the sword was found the river flows between the townland of Creighmore in the parish of Clonpriest (now for the most part incorporated with the parish of Youghal) and the townland of Shanakill in the parish of Kilmacdonogh, now better known as the parish of Ballymacoda. There, near the left bank of the river, at the southern boundary of the farm of Mr. Michael Goold of Creighmore, in the year 1877, Richard O'Brien, then about ten years old, in wading through the river at low water saw the sword lying on the bed of the river in about one foot of water. At this place the left bank of the river is part of a small morass of turf, overflowed at high water, and undermined and cut away by the river at low water or half-tide. Probably a mass of turf with this sword imbedded for ages in it fell from the bank into the river, where in a short time all the particles of turf were washed away by the current, and only the sword remained. When found by O'Brien the sword was 16½ inches long, and consisted of a blade 12½ inches, and a haft 3½ inches; both blade and haft being one continuous piece of bronze. The blade is ribbed at both sides. At the haft end it is 1 inch in width, and ⅜ inch thick at the thickest. It had an elongated point, and midway between haft and point it is 1½ inch wide. The flat bronze haft had in it two rivet-holes for the attachment of the rest of the handle, of which unmetallic part, however, O'Brien saw no trace. One of these rivet-holes was at the junction of haft and blade; the second was towards the other end of the haft, where the haft forked off, and curved round to a point at each side. When found the sword was cracked quite through to one edge, from the rivet-hole next the blade. From this defect the blade broke off from the haft, on young O'Brien's attempting to cut furze with the sword. Having lost the haft in the furze, this boy next drove the point of the blade into a block of fire-wood, and in withdrawing it broke off 2½ inches of it, which fragment found its way into the dung-pit and thence to the potato garden. The remaining fragment, being 10½ inches of the blade, was given by O'Brien to his schoolmaster, Mr. William O'Farrell, Gortroo, a place four miles west of Youghal,

and in the year following (1878) was given by him to the present donor. Imbedded in the bronze at the rivet-hole is a particle of steel or iron.

Robert Day, M. R. I. A., F. S. A., exhibited on behalf of Benjamin Scott, Esq., of Roughgrove, Bandon, a green-stone celt that was found when levelling down a rath at Roughgrove; and with it another celt of green-stone of equally large size, which was presented to him by Spottiswoode Bowles, Esq., who found it at Rathasbane—the White Rath—near Dundillerick, Co. of Cork. The Roughgrove celt is the widest of the two, and has an oval section. The other is of the long narrow quadrangular type, and both in form, finish, and its pale-green colour, is a rare example of its kind.

The Chairman presented a curious object composed of ivory and bronze. The ivory portion was pear-shaped, 2 inches high, and measuring in diameter, at its broadest part, $\frac{7}{8}$ inch; from this it diminished to $\frac{1}{4}$ inch, again enlarging to $\frac{1}{2}$ inch diameter at top. The ivory was greatly eaten away by time and exposure; it was pierced longitudinally, and had a bronze pin passed through it. This pin was square where it passed through the ivory, and had a round top the same diameter as the half-inch top of the ivory, which it covered. This top was riveted to the pin, and ornamented on its upper surface with star-shaped lines. The bronze pin projected $1\frac{1}{2}$ in. below the broader end of the ivory where it passed through and was fastened by a thin bronze disc $\frac{4}{8}$ inch wide. This bronze plate fitted to the square section, and rested on the lower part of the pin, which formed a shoulder, and below it was round in section, tapering to a point. The Chairman said that he had obtained this antique from the Rev. James Goodman, and he would read the note which accompanied the presentation:—

“The antique specimen of Irish workmanship which I have given you is one of eleven similar articles (one having a silver head) that were discovered under a rock in a field near Castletown Berehaven, in the year 1863. I managed to secure the greater number of them, which I presented to various collectors, among others, I sent some of them to the late Dr. Petrie. He had never seen anything like them, and could only

form a conjecture as to their use. Upon my suggesting that they were most likely chessmen of some sort, he wrote to this effect: 'Though I cannot feel a certainty as to the use of those curious articles, I believe them to be very ancient, and I cannot imagine a more probable conjecture as to their use than that which you suggested, namely, that of mere chessmen. . . . That very anciently chessmen were penetrated at their bases, so as to be firmly fixed on upright pegs on the chess-board, I have no doubt from specimens in my own collection, and the giving pegs to the men, to fit into holes in the board, would be another, and perhaps a better mode of obtaining steadiness. Might not the siver-headed piece have been a king?'"

Mr. Woods asked Dr. Caulfield could he tell him anything about the curious stone at Wise's Hill, Cork. They knew there was a well in the place at one time, but what had become of it?

Dr. Caulfield said the old Franciscan Abbey was where Wise's distillery stood now, and the old church of St. Catherine was where the North Abbey Square now is. It was mentioned in the Cork Corporation Books; and portion of it was standing about 1634. When Mr. Wise commenced his distillery, about the beginning of this century, there was an old well there called Tubber-na-Vrianah, and people used to come to this well for water. This became rather troublesome, and on one or two occasions the Excise authorities caught some persons bringing out pails of whiskey, instead of water. Mr. Wise was then obliged to shut up the well, and he put the stone up to mark where the well was.

Robert Day, M.R.I.A., F.S.A., read the following account of a recent important find of Gold Torques in Co. Donegal:—

In the summer of 1882 I purchased a number of gold torques in Londonderry. Only the day before they had been brought in from the country by a farmer, who had found them secreted between two flag-stones, while labouring in his field near Inishowen in the county of Donegal. The find consists of fourteen gold torques of various sizes, for the neck, arm, and wrist, all of which are more or less perfect, and three broken fragments of others of the same type. They are made from tape-like bands of twisted hammered gold, wider in the centre than at the ends, and terminating in either hook or disc-like fasteners.

Five of the most perfect and representative examples will be found in the illustration facing page 183, and will be more minutely described later on. The Latin word "torques" has been applied to the various



GOLD TORQUES FOUND IN INISHOWEN, CO. DONEGAL

collars for the neck found in Britain and in other countries inhabited by Celtic tribes. The word has either been derived from the Irish "torc," which conveys the same meaning as the Latin, or *vice versa*. The torc¹ was among the personal ornaments worn by the Persians, several having been deposited in the tomb of Cyrus. But it was not worn by the Greeks or by the Romans until taken by them as spoil from the Gauls. In B.C. 361 Titus² Manlius took as the spoil of the Gaul that he had killed in single combat the gold torques from the neck of his enemy. Again, B.C. 196, Publius Cornelius³ had 1470 torques which he had taken from the Bocan Gauls, carried in triumph before him; hence he received the appellation of Torquatus, and the torque became the badge of his family for succeeding generations. At a later period Dio Cassius notices a torque as ornamenting the person of the British Queen Boadicea, and in less remote times a Welsh Prince was called "Llewellyn aur dorchag," or Llewellyn of the Golden Torque.

The torc among the Celts, as among the Persians, was used as an honorary mark of rank, and the first ranks of the battle-field were manned by the Celtic Torquati. Julius Cæsar bestowed a pair of golden torques upon the Prefect of the Cassian Horse.⁴ While there are thus very many allusions to the torques in Roman History, the literature of our own country is equally rich in the frequent references to them. Mr. Birch, in an exhaustive Paper upon "the Torc⁵ of the Celts," states that one continuous stream of history and art shows that the singular decoration had essentially the same form from the fourth century before, to the tenth century of, our era. In the Irish Annals, Minemon, of the Hibernian line, A.M. 3222—B.C. 781—was the first native monarch who decorated the necks of his nobility with collars, and gave them bracelets.

In A.D. 1004 king Brian Boroimhe, on leaving Armagh, where he had sojourned a week, left a collar of gold weighing 20 oz. on the altar of the church at Inisfallen.

According to the "Annals of the Four Masters" gold mines were discovered in Forthre-Airther Liffe, *i.e.* the territory of Fatharta, to the east of the River Liffy, in the reign of Tighearnmas, who caused (A.M. 2657) Uchadan, an artificer of the Feara Cualan, to smelt it at Fotharta, in the county of Wicklow, and to make gold and silver pins, to put in men and women's garments about the neck. Here gold is still found in more or less abundance in the river workings. I had recently the privilege of conversing with a gentleman who had an old gold-mining experience in the Rocky Mountains, and elsewhere; he had inspected a portion of the Wicklow gold-fields, not for commercial objects, but for the purpose of satisfying his own mind as to the existence of gold in the Wicklow hills. After a careful investigation he came to the conclusion that the best deposits had never been touched, and that had the same indications of gold been found in America, New Zealand, or Australia, it would have occasioned as great "a rush" as ever took place to any of the great gold-fields that have been worked in these countries. While I write I have before me a model in exact *facsimile* of a nugget from these Wicklow river workings: its finding, its form, and

¹ Petrie in *Proceedings*, R. I. A., 1827.

² Liv. vii. c. 10.

³ Liv. xxxvi. 40.

⁴ Hirtius. Bell. Hisp. vi. 26.

⁵ *Archæological Journal*, vol. ii. p. 378.

its weight, are described in "Lardner's Cabinet Cyclopædia"; it weighed 22 oz., and contained about six per cent. of silver. It was found in 1796, when in six weeks no less than 800 ounces of gold were found, which sold for £3 15s. per oz., and realized £3000.

As a further proof of the richness of the Wicklow gold-fields, when St. Stephen's-green was converted by the munificence of Lord Ardilaun into a people's park, nuggets of gold were picked out of the gravel that had been carted to the place from the river Dodder. I have therefore no doubt upon my mind but that these peculiarly Celtic ornaments of twisted gold are made from metal native to the soil of Ireland. We have the positive evidence of the present, verifying in a remarkable manner the written history of the past, in fixing the place where the precious metal was found.

Torques such as these now exhibited are not by any means common—indeed they are the rarest type of the antique neck collar: the more usual varieties are either a plain band, or a funicular or rope pattern; they have, however, been found occasionally in numbers, as at Urquhart in Elginshire, where thirty neck rings and armlets formed of a thin band of gold, spirally twisted, with recurved ends, were found in 1857 near a tumulus; and again another was got in a Pictish Burgh in Ross-shire: the finding of this, if we had no other evidence, takes these ornaments back through the Christian era to Pagan times. I had recently, through the courtesy of Mr. Reid of the British Museum, an opportunity of comparing the few torques there, of a similar pattern, with those here figured.

The Museum of the Royal Irish Academy contains three perfect specimens, and many broken fragments of these beautiful objects. Gold torques do not appear to have been found in Denmark, as there is no record of any in the Museum of Northern Antiquities at Copenhagen.

I will now attempt to describe the ornaments as numbered in the accompanying illustration:—

No. 1. is $14\frac{1}{2}$ inches long, it measures $\frac{1}{4}$ inch wide in the centre, and tapers to $\frac{3}{8}$ inch at the ends, which terminate in button-like hooks. It is composed of 56 spirals and weighs 9 dwts. 20 grains.

No. 2. This is heavier than the foregoing, and measures 2 inches less, it has 44 spirals, is beautifully tapered from its centre to the ends that close with hooks of the same kind. It weighs 14 dwts.

No. 3. is the most remarkable neck torque of the find, or indeed of any that I have seen; while it is only $12\frac{1}{2}$ inches long, yet it contains 100 spirals, and terminates in circular flat catches with raised edges, that very possibly were used as a wall for the enamel with which the discs were covered. It only weighs 7 dwts. 10 grs., and like the others is wide in the centre, and tapers to a delicate wire that ends in the discs. These having once been filled with enamel is of course conjectural, as I know of none so ornamented; but there is no doubt on my mind, from the peculiar manner in which the edges of the discs are hammered up, that it could only have been intended for such a purpose.

No. 4. This is the smallest of the series; it is only $8\frac{1}{2}$ inches long, and contains 25 spirals, and weighs 6 dwts. 6 grs.: it was used as a bracelet, and fastens in the same way as No. 1 and No. 2.

No. 5 is another bracelet much wider and heavier than any of its companions; it contains 17 spirals, is 15 inches long, and ends in the prevailing knob, or button end, and weighs 12 dwts., 10 grs.

No. 6. is the fragment of what, if perfect and entire, would have been a remarkably fine ornament.

No. 7 is a *silver* armlet found near Rathcormac, Co. Cork. It nearly resembles the Donegal ornaments; but while they are plain, it has a punched chevron-like ornament over its entire surface.

Since writing the foregoing I have read with much interest a Paper by Mr. Gerrard Kinahan, "On the Occurrence and Winning of Gold in Ireland."¹ In this he gives the history of the Wicklow gold-mines and auriferous streams. He computes the total produce since 1795 at between 9390 ounces, and 7400 ounces: value between £36,185 and £28,855. He thinks it likely that the richest deposits are in the deep gravels of the Ovens and Aughrim river valleys, and have never been reached in any of the workings hitherto.

J. P. Prendergast, Barrister-at-Law, sent the following note on the Mountgarret monument, in the Cathedral of St. Canice, Kilkenny:—

The well-known monument of black marble to Richard Viscount Mountgarret was erected by himself in his lifetime; but he never occupied it; for, dying in 1651, or early in 1652, at Galway, during the siege of that town by General Edmund Ludlow, commanding the forces of the Parliament of England, he was buried there, far away from the spot where he had hoped to rest with so many of his ancestors.

He had raised this monument at a time when the affairs of the Confederate Catholics were prosperous, when he was President of their Council, little thinking of the ruin that was so soon to fall on the country, and that he himself should die a fugitive in the last refuge of his defeated countrymen, fortunate to escape a shameful death at the hands of the enemy by dying at Galway about the time of the surrender of the town, which took place on 30th of March, 1652.

Everyone is struck on reading the epitaph or inscription on the monument by the fact that the date of Viscount Mountgarret's death is left imperfect; that is to say, the date is given thus: "Anno 16 ." He intended, of course, when he himself should be borne to this tomb that the date of his death should be filled in; but there it has remained for over 200 years imperfect. Nor has any account been hitherto given of this curious feature of the epitaph. Lodge in his "Peerage" mentions that Richard Viscount Mountgarret died in 1651, adding that he lies under a handsome monument in St. Canice's Church. And then he gives the inscription with the date unfinished as above. Lodge knew well that Kilkenny in 1651 was in possession of the Parliamentary forces, having surrendered to Cromwell, March 25, 1650; and must have known that the Parliamentary Commander, in Kilkenny, would not have permitted the body to be buried there, as Lord Mountgarret, even though dead (as Lodge observes), was excepted from pardon of life or estate, in Cromwell's Act for Settling Ireland, passed in 1652. In Graves and Prim's finely illustrated "History of the Cathedral of St. Canice" the monument is noticed, and the epitaph given without any explanation of the remark-

¹ *Journal of the Royal Geological Society of Ireland*, vol. vi. part II.

able feature of the date of the death being left incomplete. On Cromwell's advance, in 1650, into the county of Tipperary, the Commissioners of Trust, who undertook the government on the dissolution of the late Confederate Assembly in consequence of the peace of 1648, in conjunction with Ormonde, fled in rather undignified and unnecessary haste (as Ormonde thought), to Ennis. But Ormonde remained behind at Kilkenny arranging for a levy "en masse" against Cromwell. Lord Mountgarret was at this time governor of the county of Kilkenny, and to him the orders ought to have been addressed for the rising out of the county; but he was already oppressed with sickness, which made Ormonde address a duplicate warrant to the Sheriff of the county, as appears from the following document:—

"After our hearty Commendations, &c. Wee have receaved certain intelligence that the Rebells are drawne into a body aboute Carricke, and that they had a designe either to destroy the county or to gaine some garrisons; wee have, therefore, thought fitt hereby to pray you and require you with all possible speed to summon together the gentry of the county, and to hold them in a readines in some convenient place neere this City, to observe such orders as shall be given them. To this purpose wee have writt to the Lord Viscount Mountgarrett, and lest his indisposition might hinder his activeness therein, wee have thought fitt to require your care and vigilance in a matter of soe much concernment: And soe wee bid you farewell, & remain, &c. At our Castle of Kilkenny, the third of February, 1651.

"Your Loving friend,

"ORMONDE.

"To our loving friend,
John Grace, Esq., Sheriffe
of the County of Kilkenny.

"The like letter, and of the same date,
to the Lo. Viscount Mountgarrett.

"*Carte Papers*, vol. cxlii., 122."

As the arms of the Parliament prevailed, the Irish force retreated from post to post, until at length the remnant was besieged in Galway. Lord Mountgarret was with them." Lodge gives the year of his death as 1651, which he obtained probably from the family papers. But James Kearney, of Fethard, who knew the Mountgarrets, and compiled a contemporaneous history of the occurrences of the war begun in 1641, in Tipperary and Kilkenny counties, makes Lord Mountgarret die in the year 1652.

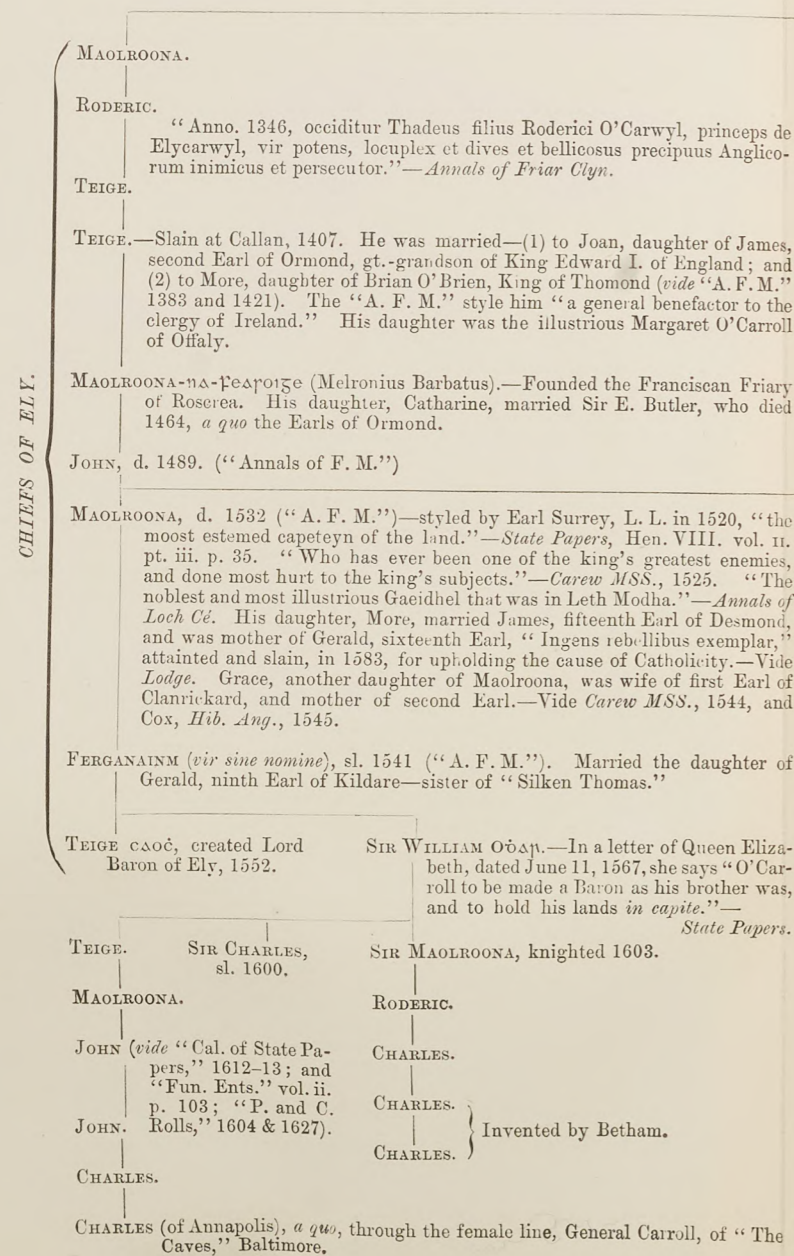
The following is Kearney's account:—"In December, 1641, the city of Kilkenny was surprised by Lord Mountgarret, who fortunately died soon after the yielding up of Galway, thereby preventing the execution intended him." (*Carte Papers*, vol. lxiv. 42.) As the surrender of Galway took place on 30th March, 1652, Lord Mountgarret, if James Kearney is correct, must have survived beyond that day and then died. And Kearney, being a contemporaneous and accurate writer, is most probably right.

In order to reconcile Lodge's date with Kearney's, it is to be remembered that until 1752 the legal year commenced on 25th March, so that if Lord Mountgarret died on 24th March, 1652, according to the new æra, he would in those days have been described as dying in 1651, and

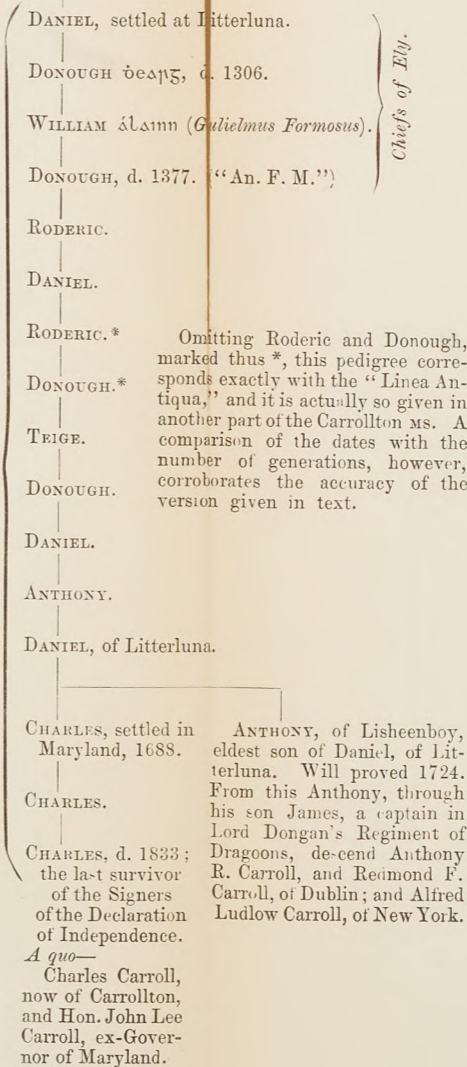
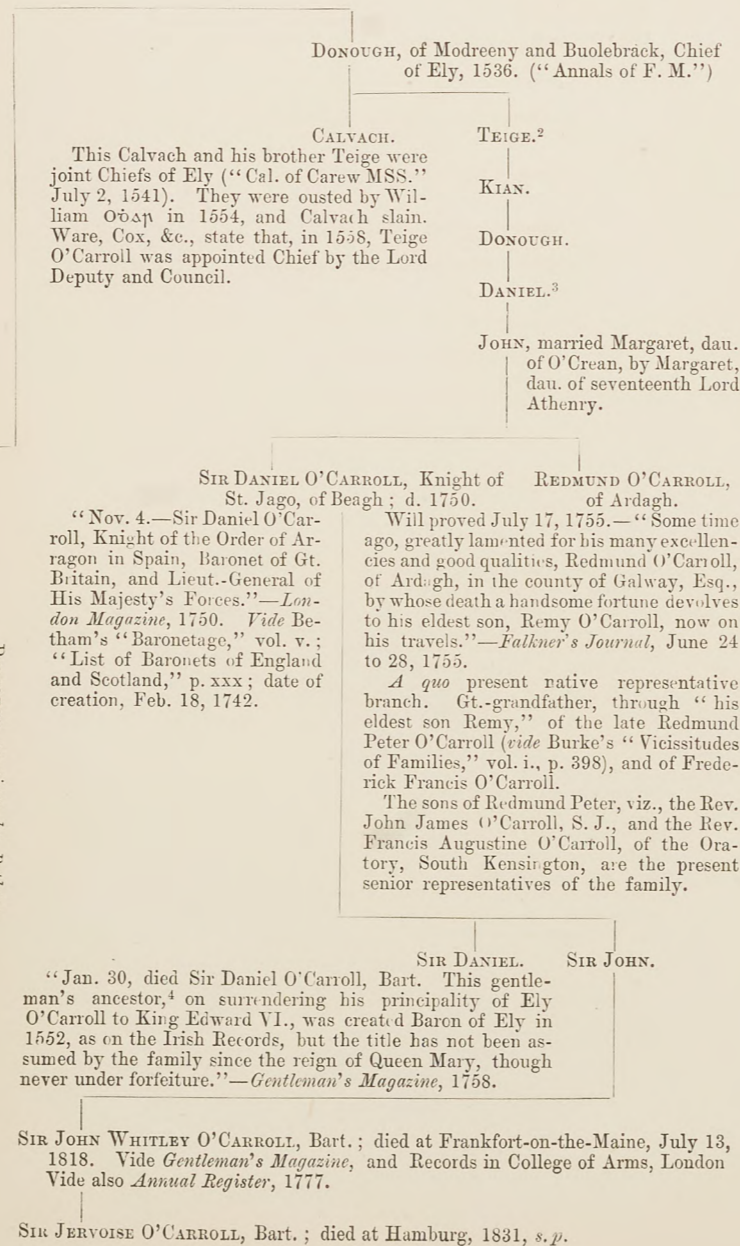
GENEALOGICAL SYNOPSIS OF THE O'CARROLL PEDIGREE, SHOWING THE RELATIVE POSITIONS OF THE BRANCHES.

FLORENCE (Fionn) O'CARROLL, King of Ely, d. 1205. ("Annals of F. M.")

TATHEUS (TEIGE) O'CARROLL.—This is the Chief whose name is inscribed on the casket of the celebrated relic known as "The Book of Dimma," a copy of the Gospels, &c., written for St. Cronan. It is preserved in the Library of Trinity College, Dublin. Betham, in his "Antiquarian Researches," erroneously places this Teige in "the middle of the twelfth century": he flourished in the thirteenth. He is tenth in descent from Carroll—from whom the patronymic is derived—who led the Elians at the Battle of Clontarf, A. D. 1014.

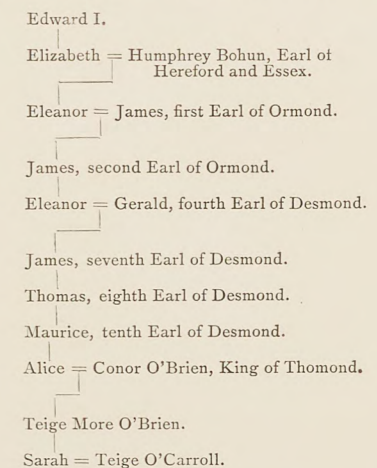


Pedigree as given by Betham.



¹ *Carroll*.—As several more or less erroneous derivations for the name are commonly given, it may be well to state the correct one on no less an authority than "King Cormac's Glossary," viz., "cepball" signifies a warlike champion," the last syllable being etymologically akin to the Latin *bellum*. (*Vide* Gilbert's "National MSS. of Ireland," Part III. xxx. B.)

² *Teige*.—This Teige O'Carroll married Sarah, daughter of Teige More O'Brien, brother of O'Brien, Earl of Thomond, and son of Conor O'Brien, by Alice, daughter of Maurice Fitzgerald, Earl of Desmond. Through this marriage the descendants of Teige O'Carroll trace to Edward I., King of England, thus:—



³ *Daniel*.—In the pedigree of O'Carroll in Ulster's Office, Dublin Castle, this Daniel is erroneously omitted, and John represented as son of Donough. In the original Connaught Certificate the lands of Beagh, &c., are granted to "John Carroll, grandson and heir of Donnogh Carroll, a transplanted person" ("Connaught Certificates," iv. 60). Daniel died in the service of Charles I. John "at 5 years of age was removed by Cromwell into Connaught, thereby to destroy the interest of his family, who were in all ages known to stand for the liberties of their country."—*Pedigree of Sir Daniel O'Carroll*.

⁴ *Ancestor*.—Collateral ancestor only, and of the Ferganainm branch, the allusion being to Teige CAOŌC. English titular honours—deemed derogatory by the legitimately elected Irish chieftains—were frequently bestowed (as in the present instance,) with the object of attaching some rival or usurping branch to the interest of the Government. Sir William, brother of Teige, was, as we have seen, nominated, in 1567, for a similar honour by Elizabeth, "scelerum nutrix et tutrix."

thus there would only be a difference of a few days between Lodge and Kearney. But that he died some day in March, 1652, according to our present reckoning, and at Galway, there can be scarcely any doubt, and consequently that he was not buried in the monument in St. Canice's Cathedral, which is therefore strictly a cenotaph or empty tomb.

Frederick John O'Carroll, A. B., T. C. D., Barrister-at-Law, communicated the following notice entitled "*Stemmata Carrollana*, being the true version of the Pedigree of Carroll of Carrollton, and correcting that erroneously traced by Sir William Betham, late Ulster King-of-Arms":—

In his recently published "*Bird's-eye View of the History of Ireland*," Sir Charles Gavan Duffy, referring to the share which Ireland had in helping on the good work of American Independence, says, (p. 184): "The first opulent gentleman who staked his immense fortune in the contest was an Irish Catholic." Farther on in the same sketch, when speaking of the position of the Catholic question after the death of Grattan and of Curran, we read:—"It was considered a fact of happy import when the Duke of Wellington's brother became Lord Lieutenant, and brought over to Dublin a wife who went openly to Mass, to the horror of all loyal persons." The allusions in these two sentences are, respectively, to the celebrated Charles Carroll, of Carrollton, Maryland, whose pedigree is the subject of this monograph, and to his granddaughter the Marchioness of Wellesley.

At the period of the Viceroyalty of the Marquis, Sir William Betham, being Ulster King-of-Arms, devoted considerable attention to the elucidation of genealogical details in connexion with the family of the grandfather of Lady Wellesley, with the result that the Marquis Wellesley obtained leave to quarter the O'Carroll arms in right of his wife, Marianne, daughter of Richard Caton, of Maryland, by Mary, eldest daughter of Charles Carroll, of Carrollton.

Marianne Caton married, first Robert Patterson, of Baltimore, and afterwards, October 25th, 1825, Richard Colley, Marquis of Wellesley, the eldest son of Garrett, first Earl of Mornington. Her second sister, Elizabeth, became Lady Stafford, and another sister, Louisa Katharine, married first Sir Felton Bathurst Hervey, Bart., and after his death, in 1828, Francis Godolphin, the seventh Duke of Leeds.

In Betham's "*Antiquarian Researches*,"¹ (pp. 98 & 99, pt. 1st), and in Ulster's office, Dublin Castle (Grant, Bk. E., p. 4, and Betham MSS.,

¹ In the same work, at p. 104, pt. i., Sir William Betham, when treating of Ely O'Carroll and its chieftains, quotes the learned Irish antiquary, Edward O'Reilly, as follows:—"It is indisputable that they ('the ancestors of O'Carroll') were in very early ages the supreme princes of the entire district; and in more modern times, when surnames became hereditary, gave their patronymic to that part of the district which they then possessed, and

which from that circumstance was called Ely O'Carroll. When they were kings of the entire district, and even since they became lords of Ely O'Carroll only, they had under them several very famous tribes, of which the O'Meaghers and the O'Delanys were not the least eminent. Of the patriotism, piety, and prowess of the chiefs O'Carrolls of Ely, the *Annals of Ireland* teem with abundant proofs."

The above is also quoted by O'Donovan

2nd series, vol. iv., p. 65), may be found Sir William's version of the pedigree of Carroll, of Carrollton. It is very fully, carefully, and, to all appearance, authoritatively traced, but it is, nevertheless, utterly misleading.

In an important pedigree compiled by such an authority as the late Ulster King-of-Arms, we may safely conclude that a fatal fallacy, such as occurs in this case, must be due to something else than carelessness or incapacity, and must be, moreover, well worthy of correction; and when we draw attention to the fact that there were two Charles Carrolls in Maryland, both men of great influence, wealth, and position, both "Exiles of Erin," and each descended from leading but TOTALLY DISTINCT branches of the O'Carrolls of Ely, we supply *data* from which may be deduced at once the cause and the correction of Betham's serious but very explicable error.

Considerable light is thrown upon the question of the origin of one of these Charles Carrolls by a correspondence on record between him and Sir Daniel O'Carroll—the Sir Daniel whose pedigree is given as the O'Carroll pedigree in the valuable genealogical plates in O'Connor's edition of Keating's History of Ireland, and also in a MS. Milesian genealogy in the autograph of John O'Donovan, and now in possession of the writer of this monograph. In the correspondence in question under the date "ANNAPOLIS IN MARYLAND, Sept. 9th 1748," Charles Carroll says:—

"This day I received the favour of yours, dated London the 1st of May last, and embrace the first opportunity of acknowledging the same, with an assurance of the pleasure I have in hearing the health of a gentleman of my name, and so nearly related in family, tho' by the destinies and revolution of times and states separated from our native soil, where our predecessors, time immemorial, inherited both ample estates and honours. My brother John some years ago had resolved to go to the West Indies Spanish Islands and Main, and in his passage with other gentlemen from Barbadoes to Antigua the vessel and all were lost, which leaves me the only son of the family you mention. *But by this I do not expect to inherit Clontarf, Ballinbrit, Leap, Castletown, or any other part, or a foot in Ely O'Carroll.* Transplantations, sequestrations, infamous informations for loyalty, and other evils forbid."

in his MS. letters for the Ordnance Survey in the Royal Irish Academy.

The O'Carrolls are the leading family of the Clankian race, i. e. the descendants of Kian, son of Olill Olum, the celebrated monarch of Munster in the 3rd century. The learned Colgan, Usher, &c., state that Ely O'Carroll was the seat of the earliest pre-Patrician Christianity in Ireland; St. Kieran of Saigar, styled "primogenitus Sanctus Hiberniæ," having founded his monastery, A. D. 402. His festival is celebrated on the 6th of March.

The State Papers of Henry VIII., vol. II., part iii., p. 1, mention O'Carroll of

Ely as one of the sixty chieftains who reigned at that period in Ireland with completely independent sway. Even as late as the period in question the English Government paid tribute to O'Carroll for the counties Tipperary and Kilkenny.

Cox, in his "Hibernia Anglicana," says, "In 1540 the Irish potentates began to acknowledge themselves champions of the Papacy, especially O'Neill, O'Donnell, O'Brien and O'Carroll."

The O'Carrolls descend from Teige, son of Kian, son of Olill Olum, from which Teige, according to O'Clery, have sprung eighteen of the saints of Erin.

The same Charles Carroll in another letter says :—

“We ought to make a virtue of necessity, and with a magnanimity equal to our blood pass thro’ the different scenes of this life, and when we have done all in our human power, refer as well that as the rest to Divine Providence, who alone can raise and depress nations.”

And, in giving some details of his family, mentions his “eldest child, a son, born Sunday, 22nd March, 1723, and christened Charles.” Now, Charles Carroll, of Carrollton, the grandfather of Lady Wellesley, was born September 8th, 1737, and this discrepancy in date was the circumstance which—proving, as it does, that Charles, whose birth is mentioned in his father’s letter as quoted, cannot have been Charles of Carrollton—first awakened suspicion in the writer’s mind as to the correctness of Sir William Betham’s statements.

Subsequently, however, suspicion was confirmed and the true state of the case made clear by the receipt of a copy of the veritable pedigree of the Carrollton family; a pedigree confirmed, collaterally indeed, but with indisputable identity, by the official genealogy in the “*Linea Antiqua*” in Dublin Castle. It is best to let the venerable and authentic record speak for itself, premising only, that George Cavendish Taylor, who copied the original MS., is married to a sister of the present Charles Carroll, of Carrollton, and is himself, though an Englishman by birth, the nephew of an Irish peer, the late Lord Waterpark.

After giving full genealogies of the various branches of the family, the MS. states :—

“The original of the foregoing genealogies of the O’Carrolls was brought by Charles Carroll into Maryland in a little Irish MS. book which he strictly charged his wife to deliver to me, his son Charles, and which when I was at Paris in the year 1757, I got translated into English, as will appear by the Irish and English in opposite pages, from page 1 to page 65; the original little Irish MS. book being still in my possession. The above Charles was second son of Daniel Carroll, Esq., of Litterluna, in the King’s County, in Ireland.”

Mr. Cavendish Taylor, in his copy, states :—“I copied the following genealogy of O’Carroll from an old MS. book at Doughoregan (one of the manors of the Carrollton family), in March, 1859; and now, January, 1872, recopy it into this book.”

After completing the original genealogies, the MS. adds :—

“In some measure to corroborate the authenticity of the foregoing genealogies, the following are here added, which were lately transmitted to me from Ireland, viz., anno 1765, by Anthony Carroll, son of Daniel, son of Anthony Carroll, of Lisheenboy, in the county of Tipperary, which Anthony of Lisheenboy was elder brother to Charles, the first settler in Maryland, and it likewise evidences the faithfulness of the foregoing translation. Here follows an authentic and exact genealogy of the family of the O’Carrolls of Litter and Adamstown (Litterluna and Cadamstown, or Baile-mic-Adam)¹ in the King’s County, Kingdom of Ireland :—

¹ The A. F. M. record at date 1549, that “Baile mic Adam was taken from Edmund a Faii, and the O’Carrolls re-

turned to it again; in consequence of which there was great rejoicing and exultation in Ely.”

“Anthony.—This Anthony lived at Lisheenboy, in the Co. Tipperary. He had four sons ; Daniel, Michael, James, and Charles (*vide* his Will, proved 1724).

son
to

Daniel.—This Daniel had two sons who left issue, *i. e.* the above Anthony and CHARLES, WHO WAS A LAWYER IN MARYLAND (the first settler, G. C. T.).

Anthony.

Daniel.

Donough.

Teige.

Donough.

Roderic.

Donal.

Roderic.

Donough.—(Died 1377, chief of Ely (*vide* A. F. M.).

William Alainn.—(*i. e.* the Handsome. O'Donovan, in his Notes to the A. F. M. glosses—“Gulielmus Formosus”).

Donough, the Red.

Donal.—(The first of the family who settled at Litter).

Teige, or Thadeus.

Florence or Finn.—(Slain 1205. *Vide* A. F. M.)”

As has been already noticed, this pedigree corresponds with convincing fidelity with one of the branches in the genealogy of O'Carroll in O'Ferrall's Official “Linea Antiqua” in Ulster's Office, and it is beyond all doubt the true pedigree of Carroll of Carrollton ; he being the grandson of the Charles, son of Daniel, mentioned in it. This Charles received a large grant of land in Maryland, and arrived there October 1, 1688, with a commission constituting him Attorney-General. He married a daughter of Colonel Henry Darnall, a kinsman of Lord Baltimore, and was appointed by that nobleman his Agent and Receiver General.

Sir William Betham, however, in evident ignorance of the existence of this true pedigree, affiliates this Charles Carroll to a totally distinct branch, a branch which, *subsequent to 1532*, with some intervals, although in *de facto* possession of the “hegemony” in Ely, and recognized¹ as the

¹ The Government in this, as in so many other instances when deciding the claims of rival branches of the same sept,

were more influenced by their comparative friendliness or hostility to the English interest, than by any motives of

leading branch by the English Government in repeated instances (as, for example, in the treaty between Ferganainm O'Carroll and Henry VIII.,¹ in the creation of Teige O'Carroll, Lord Baron of Ely in 1552, in the conferring of the Captaincy of Ely on Sir William O'Carroll, brother of Teige, and in the knighting of Sir Maolroona, son of Sir William, in 1603, on the day of the accession of King James 1st), cannot be regarded, from a genealogical standpoint, as *de jure* the representative line of the O'Carrolls.

The justification of this view is to be found in the fact that the celebrated Ferganainm² O'Carroll (who was married to a daughter of Gerald, 9th Earl of Kildare, and consequently sister to "Silken Thomas") is almost invariably regarded as illegitimate; he is definitely stated in the Carrollton Pedigree to have been so; he is so marked in Betham's edition of O'Ferrall's "*Linea Antiqua*," and in the Pedigrees in O'Connor's Keating he is styled "shocht"—³ an approximate, though not quite identical term, for which, perhaps, can be found in English no closer equivalent than the phrase "love-child," so common in some parts of Great Britain. The father of this Ferganainm was Maolroona, Chief of Ely, whose death, in 1532, the "*Annals of the Four Masters*" record in terms of extravagant eulogy. After the death of Maolroona, the descendants of his brother Donough of Modreeny became the leading stem, and it is amongst

abstract justice. In a letter to King Henry VIII., Lord Deputy Leonard Grey writes in 1538, that he had made over to Ferganainm the castles of Birr and Modreeny, "having taken them from others of the O'Carrolls *that would not be ordered*." O'Carroll of Modreeny was at the time the rightful and legitimate chief of the clan. Sir Charles O'Carroll, son of Sir William mentioned above, was also knighted (in 1588), and was *de facto* chief of Ely from 1582 until his death in 1600.

The *Annals of the Four Masters* record (at date 1532), that Ferganainm brought his "*cliamain*" (relative by marriage, viz., father-in-law)⁴; the Earl of Kildare, Lord Justice of Ireland, to support his usurpation. Ware also mentions the invasion of Ely O'Carroll by the Earl of Kildare in support of Ferganainm, "who assumed the right of that country to himself." The A. F. M. say that he took from the sons of John O'Carroll the castles of English and Killurin, &c.; a statement which seems to convict O'Donovan of inaccuracy in confining the extent of Ely O'Carroll to the baronies of Clonlisk, Ballybrit and Ikerrin, as he does in his MS. Letters and Map of the territory, for the Ordnance Survey in the Royal Irish Academy. Moreover, in 1548, the *Annals* state that Teige O'Carroll expelled the English from his country, except a few guards in Nenagh, which is in Upper Ormond; and it is notorious

that Modreeny with a considerable district in Lower Ormond was in possession of the O'Carrolls.

¹ For the text of this treaty, *vide* Betham's *Antiquarian Researches*, p. 105, part. i. It is entitled "*Concordia facta inter Regem et O'Karroll, Capitaneum patriæ Ely O'Karroll*."

² Fearganainm, i. e., *vir sine nomine*: he married, 2ndly, the daughter of O'Brien of Thomond.

³ Fearganainm's mother was, however, of gentle blood, daughter of O'Kennedy Finn, and, moreover, she became, subsequently, the wife of Maolroona. By a strange analogy, an instance occurs in another American family of the name which defines with still greater emphasis the distinction between "shocht" and illegitimate. The parents in the case alluded to also, not having been married until after the birth of the child, the latter was undoubtedly "shocht," i. e. base-born; but by the American—which in this respect follows the Canon and the Civil Law—legitimated by the subsequent marriage of the parents. "Shocht" would appear to be a corrupt or phonetic form of "*ṛeac*" or "*ṛeacao*," by—aside—irregularly—out of the right line. "*Seacráin*," for example, signifies "a going astray," "an error"; "*ṛeacróo*" is a by-way. A "shocht" son may, therefore, with literal exactitude, be rendered "*a by-blow*."

the native representatives of this line that the true head of the family must be sought.¹ Therefore O'Donovan, in a note to his edition of the "Four Masters," at A.D. 1585, is somewhat at fault in asserting that "the grandfather of the Marchioness Wellesley was the undoubted representative"; although there is no doubt that the House of Carrollton derives from a very leading legitimate branch of the Royal stock of Ely.

To return, however, to Sir William Betham, his version of the Carrollton pedigree is as follows:—

" Charles.

son
to

Charles.

|

Charles, who received grant of land & settled in Maryland.

|

Roger.

|

Sir Maolroona (knighted on the day of the accession of James 1st).

|

Sir William (or William Ower, or Odhar).

|

Feganainm.

|

Maolroona, who died 1532."

Here we have a line of descent not only at variance with the true pedigree of Carroll of Carrollton, as given in the authentic genealogy,² but dealing with a totally distinct branch, that of Feganainm, of which line, *i. e.* that of the later *de facto* chiefs of Ely, there can be no doubt, from the tone of the letters of Charles Carroll of Annapolis, the correspondent of Sir Daniel O'Carroll, and from the statement therein concerning "Clonlisk, Ballybrit, Leap, Castletown," &c., that he (Charles Carroll of Annapolis) was the representative. For, the last officially recognized chief of the name was John O'Carroll, son of Maolroona, son of Teige, son of William Ower, son of Feganainm; he is so styled in the funeral entry of his wife Eleanor, only daughter (only child, according to Carte's Ormond,) of Pierce, son and heir of Sir Edmund Butler, knight, 2nd brother of Thomas, 10th Earl of Ormond. (*Vide* Funeral Entries, vol. ii., p. 103, Ulster's Office.)

The entry concerning the wardship of this John O'Carroll (*vide* Cal. of State Papers, 1612) expressly declares him the heir of William Ower.

¹ Sir Daniel O'Carroll, Knight of St. Iago, whose pedigree is given in O'Connor's *Keating*, was the head of the race. This line is now represented by the descendants of his brother, Redmund O'Carroll, of Ardagh, county Galway, the senior of whom is the Rev. J. J. O'Carroll, S. J.

² *i. e.* the genealogy brought from Ireland by the grandfather of Carroll "of Carrollton." It states that the pedigree is given in accordance with "Riordan's tradition," the Riordans being hereditary historians and antiquaries to the O'Carrolls.

Moreover, it is the pedigree of this John that is given by Keating and MacFirbis, and in several Irish MSS. in R.I.A. as the pedigree of O'Carroll. Now, in the Down Survey, we find John O'Carroll proprietor of Clonlisk, Ballybrit, &c., the very localities mentioned in the letter of Charles Carroll of Annapolis to Sir Daniel O'Carroll (*vide* Ulster's Collection of Letters, p. 196). And, were still further evidence requisite, it is supplied by the same correspondence in Sir Daniel's allusion to "your near relation, that worthy nobleman Lord Athenry"; for we learn from Lodge, that Mary, daughter of Sir Lucas Dillon, son of Theobald, 1st Viscount Dillon, married John O'Carroll of Ely O'Carroll—this John of Ely being the son of John, chief of the name, who married Eleanor Butler, and had by her, who died in December, 1620 (*vide* funeral entry) this son John and two daughters, Elizabeth and Joan—and Bridget, another daughter of Sir Lucas Dillon, married Francis, 19th Lord Athenry.

There is, therefore, no doubt¹ that "cousin Charles, your father," spoken of by Sir Daniel in the correspondence in question, was the son of this last-mentioned John and his wife Mary Dillon, and the representative of Ferganaim.

This branch, however, expired, in the male line, in the person of Charles, son of Charles of Annapolis, the correspondent of Sir Daniel O'Carroll, and is now represented, through the female line, by John Carroll of "The Caves," Baltimore, the name Carroll having been assumed in compliance with the will of the last male representative in bequeathing his vast estates and possessions.

We have seen that Sir William Betham erroneously derives the descent of Carroll of Carrollton from Sir Maolroona, son of William Ower, son of Ferganaim. This Sir Maolroona was, as has already been stated, knighted on the day of the accession of James I.; he had a son Roger, or Roderic, who had a son Charles; this Charles, however, was *not* the father of Charles of Annapolis, whom we have identified as the representative of the Ferganaim branch, and who was descended, not from Sir Maolroona, son of William Ower, but from Teige, another, and, apparently an elder, son of William Ower.

Curiously enough, we read in the Memoirs of Charles Carroll of Carrollton, that—

"In early life, he endeavoured to trace his pedigree to the illustrious chief of Ely who took part in the battle of Knocktua (1504), but afterwards he was content to begin with Daniel Carroll of Litterluna."

Now, the chief in question was the Maolroona O'Carroll, who died in 1532, and the fact seems to point to some vague tradition in the Carrollton family as to their descent from him—a tradition which, if it ever had being, must have ceased to have had any value for Charles Carroll after the period of the translation of the true pedigree in Paris (1757), and the receipt of the corroborative genealogies from his kinsman, Anthony of Lisheenboy (1765)—but may have survived in other quarters with sufficient vitality to have helped to mislead Sir William Betham.

¹ The identity of the Christian name of the elder brother of Charles Carroll of Annapolis—John, to whom he alludes as having been lost at sea—with that of

his suggested grandfather, adds yet another link to this strong chain of presumptive evidence.

The reader has now before him the first published verification of the facts concerning the pedigree of Charles Carroll of Carrollton, a man who for disinterested love of liberty, unsullied honour, and literary and political ability, shone pre-eminent amidst the galaxy of talented patriotism that ushered in the dawn of American Independence. "As became him, he was the most earnest and active in every measure taken in opposition to the encroachments of the British Government." By his advice and under his direction did Stewart, by the ever memorable burning of the obnoxious ship in the harbour of Annapolis, light the beacon fire of the call to freedom, and in his latest words may be found an epitome of a career that united in one typical embodiment the hero and the saint—

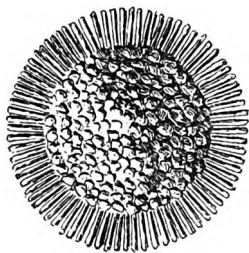
"I have lived to my 96th year, I have enjoyed continued health, I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem, applause; but what I now look back on with the greatest satisfaction to myself is, that I have practised the duties of my religion."

W. J. Lockwood contributed the following account of the examination of Crannogs in Lough Mourne, near Carrickfergus, illustrated by the accompanying map and sections of the crannogs uncovered during the temporary drainage of the lough:—

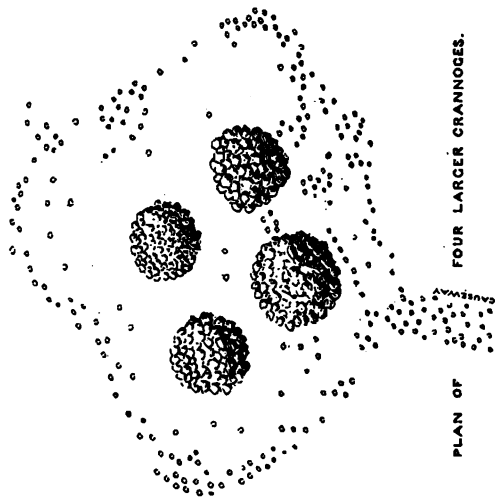
During the summer of 1882 the works undertaken by the Belfast Water Commissioners necessitated the temporary drainage of Lough Mourne, when several crannoges were laid bare. The Committee of the Belfast Naturalists' Field Club decided on having them systematically examined, which was done under the personal direction of Mr. S. A. Stewart, F.B.S.E., Scientific Curator of the Museum of the Belfast Natural History Society, whose Council generously placed his services at the disposal of the Field Club.

As will be seen by the map, the crannoges formed two separate groups, the larger one of four distinct islets upon a pile foundation common to the whole, and the smaller forming a single islet by itself. The larger group is formed of some hundreds of piles of four or five inches diameter, with a cross timbering of branches of various sizes upon a thick layer of heather and moss. Upon this the four islets were built of boulder stones to form the floors of the wooden houses. A causeway of piles, heather and moss, led part of the way to the shore. The piles generally retained their bark, and were mostly of pine, willow and ash, with occasionally some of oak. They were rudely pointed on one side only. Many of the stones bore traces of fire, and had evidently formed part of the hearths of the rude dwellings. The smaller single crannoge lay somewhat farther from the shore and in deeper water than the others. Greater skill also appears to have been displayed in its construction. The lowest course (see section) was formed of large stones, whose exact depth could not be ascertained, owing to a strong spring of water which flowed up between them. Upon these was a layer, 2 feet thick, even in its compressed state, of moss, which time and pressure had converted into peat.

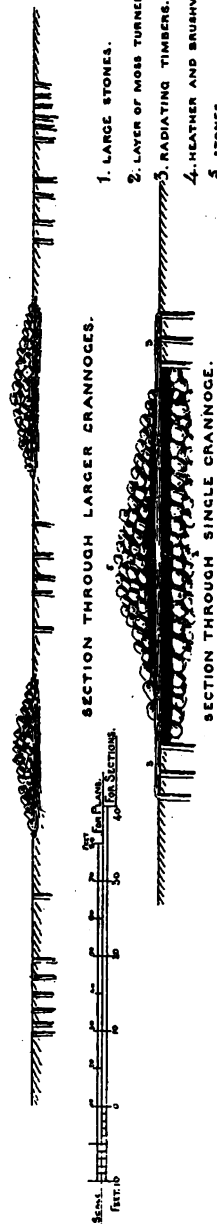
CRANNOGES, LOUGH MOURNE.
EXAMINED AUGUST 1882.



PLAN OF SMALLER SINGLE CRANNOGE.



PLAN OF FOUR LARGER CRANNOGES.



1. LARGE STONES.
2. LAYER OF MOSS TURNED TO PEAT.
3. RADIATING TIMBERS.
4. HEATHER AND BRUSHWOOD.
5. STONES.

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Upon the moss were radiating timbers, the outer ends of which rested on, and were notched or mortised into, piles which were disposed in several rings round the circumference of the island. These piles and cross timbers were larger than in the composite crannoge, and many of them were of oak. Upon the timbers was a layer of heather and brushwood, upon which rested the piles of stones forming the floor of the hut. There was no causeway to the land in this case. More bones and less charcoal were found here than in the others. The relics discovered were not numerous, but the particularly soft, almost liquid nature of the mud, rendered a thorough search almost impossible. Besides charcoal and bones, deer and ox horns, &c., in considerable quantity, there were found two small stone crucibles; calcined flint flakes, and several fossil sea urchins from the chalk, worn smooth possibly by having been carried about as ornaments or charms; a small flat stone with a hole in it, also used possibly as a charm, and a pair of rubbing-stones. There was also found about five feet of the prow of a "dug out" canoe. Lough Mourne is a small lake on the top of the hill, about six hundred feet above the level of the sea, and three miles directly west of the town of Carrickfergus, county Antrim (see the one-inch Ordnance Map, sheet No. 29).

Miss Hickson sent the following note on the hitherto undescribed donjon or military round tower of Barrow, Co. Kerry:—

To the list of ancient military round towers or donjons in Mr. Phillips' very interesting Paper in the last number of the "Journal" may be added another in Kerry, besides that at Aghadoe, which he has noticed, and of which Lord Dunraven gave a photograph. This second Kerry round military tower has, strange to say, escaped the notice of Dr. Smith, Archdeacon Rowan, Miss Cusack, Mr. Hitchcock, and every other archæologist or historian of Kerry. It is within four or five miles of Tralee, and close to the well-populated and "improving" little watering-place called the Spa, on the north side of Tralee Bay; but the nook of the coast on which it stands is not often visited by tourists, or even by residents at Tralee and the Spa. I am selfish enough to dread that it may become better known when the new railway from Tralee to Fenit is opened, for at present the said nook on the north-west coast of the rocky peninsula of Barrow, opposite Fenit, is delightful in its secluded loveliness. The old military round castle which is marked on the Ordnance sheet, No. 28, and on the map of the Elizabethan Survey of the Manor of Tralee in the English Public Record Office (a copy of which is prefixed to the first part of my "Notes on Kerry Topography" in the "Journal" for October, 1879), stands on the verge of a broad, shelving platform of wave-worn rock, overlooking Tralee, Ballyheigue, and Brandon Bays. The view from it on a summer evening of the amphitheatre of mountains to the south and west, Kerry Head on the north, and the sun setting in the Atlantic beyond Brandon Head, is very beautiful. At a little distance the tower presents the appearance of one of our ecclesiastical round towers, and those who have seen it from the sea have sometimes taken it for a Martello tower. Indeed, I had to produce the tracing of the old Elizabethan map of 1586, on which, as readers of the "Journal" can see,

"*Y* Castel*" is accurately noted on the very point on which it stands, before I could convince one sceptic who lives near it, but had never examined it, that it was not one of those useless modern structures. The double finely carved arch-doorway, of a greenish Kerry marble, with sockets for the hinges and bolts of the door; the "murdering hole" overhead for raining down missiles on those enemies who had succeeded in getting through the outer door; the narrow winding staircase in the thickness of the wall, portion of the rooms on the first story, including that over the murdering hole, the vaulted stone roof of the chamber on the ground floor, which has stone projections or brackets around it, and small windows, with a large fireplace, are all in wonderful preservation considering the exposed site of the tower; but I am inclined to think it was inhabited (occasionally) so late as 1688. Having called Mr. W. M. Hennessy's attention to Barrow round castle, he visited it more than once when he was staying, a few years ago, at Fenit House with his friend the late lamented John Hurley, Esq., and was much interested by it. Through, I think, Mr. Hennessy's kind influence and Gaelic persuasions with the people near, the rubbish which cumbered the ground floor chamber of the tower was removed; for on my second visit to it after he had been there, the task of examining the interior was much easier and more agreeable. I hope hereafter to send you the dimensions of the ruin and a more particular description of it. I rather think it was built by the De Clahulls or Fitz Maurices in the twelfth century. The square massive castle of Fenit Island, a Fitz Maurice fortress, which figures in the Elizabethan Irish dispatches to Cecil, stands just opposite to the round castle at Barrow, and the people have a tradition (apocryphal, probably), that in old times an iron chain was slung across the mouth of the little harbour of Barrow, from one castle to another, and that it was raised or lowered to keep out enemies or admit friends.

The Rev. James Graves contributed the following notes on stone and bone antiquities, some with oghamic inscriptions, found at a crannog in Ballinderry Lough, parish of Cumreragh, county Westmeath:—

At one of the Meetings of the Association, held in 1879, there was exhibited, by the kind permission of Mr. J. H. Browne, Manager of the National Bank at Roscrea, some remarkable pins of deer's horn, and also two amulets of stone. Mr. Browne had procured these antiquities about the year 1862, from a man who found them in the then recently drained lough of Ballinderry, situate in the parish of Kilcumreragh, barony of Clonlonan, and county Westmeath, not far from Moate; Mr. Browne being then resident at Athlone. There was a great crannog in this lakelet, surrounded by a stockade of oak piles. Around this and on the crannog was found an immense quantity of the antlers of the red deer, and the bones of deer, oxen, sheep, and other animals, which were sold as manure. A great and varied mass of objects of an archaeological nature were also found on, in, and around the crannog, some of which found their way to the hands of various collectors, and some, I believe, are in the Museum of the Royal Irish Academy, but unhappily no record or connected account

of that great crannog or its finds has been preserved. Amongst the articles of wood which Mr. Browne secured was a portion of an ancient harp. The pins and amulets exhibited on the occasion referred to have since been engraved, and I now describe them, beginning with the amulets, which are here engraved from photographs full size.

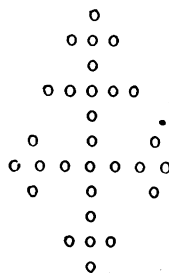
No. 1 is a pendant amulet, also ornamented with dots in circles, as represented in the engraving; it is carved out of soft stone, and the inscription which it bore is similar in character to that of No. 2, but is



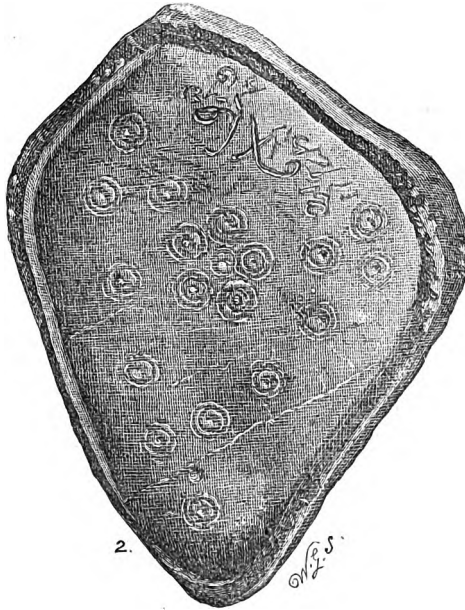
Stone pendant amulet from Ballinderry crannog.

so much defaced as to be undefinable. It is 3 inches long—including handle or loop for suspension— $1\frac{1}{2}$ inch wide, and about $\frac{1}{4}$ inch thick. The inscription is at top, separated by a line from the ornamentation in the central part: the back is plain.

No. 2.—A flattish nodule of clayslate iron ore almost in its natural state. At one side dots, each with two concentric circles, in the shape of a double cross, thus :—



are scribed on it, surrounded by a border of similar ornaments. On the other side there are a number of the same ornaments irregularly disposed,



Stone amulet from Ballinderry crannog.

as shown on the engraving, and at one side an unmistakable rune-like inscription of this character.

Q 6 X 19 10
4 R 10 11 X X 0

Scribing on No. 2.

The stone measures 3 inches by $2\frac{1}{2}$ inches, and is about $1\frac{1}{2}$ inch thick. It is to a certain extent polished.

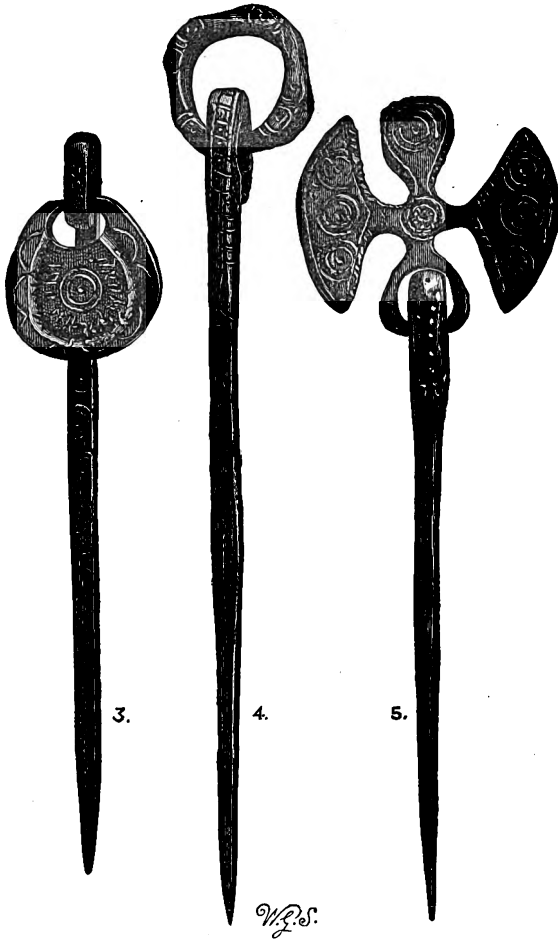
Of the pins, No. 3 has an acus $4\frac{1}{2}$ inches long, with a flat discoid pendant; the acus is ornamented with the dot-and-circle in front only, and the front of the pendant has an inscription of an undoubted oghamic character running round a dot and double circle, and inclosed within an

||| ||| " || " ||| | | " N "

Ogham on No. 3.

ornamented border. The loop at head of it is not continuous, and it is possible the pendant may have been inserted when the bone was soft.

No. 4 has the acus $4\frac{1}{8}$ inches long, with an irregular oval ring as a pendant, ornamented with the dot-and-circle. The acus has a swelling



Pins from Ballinderry crannog.

in the middle, which at one side has the dot-and-circle, and on the other runic-like scoring, thus :

ਅਮਰਿਕਾ

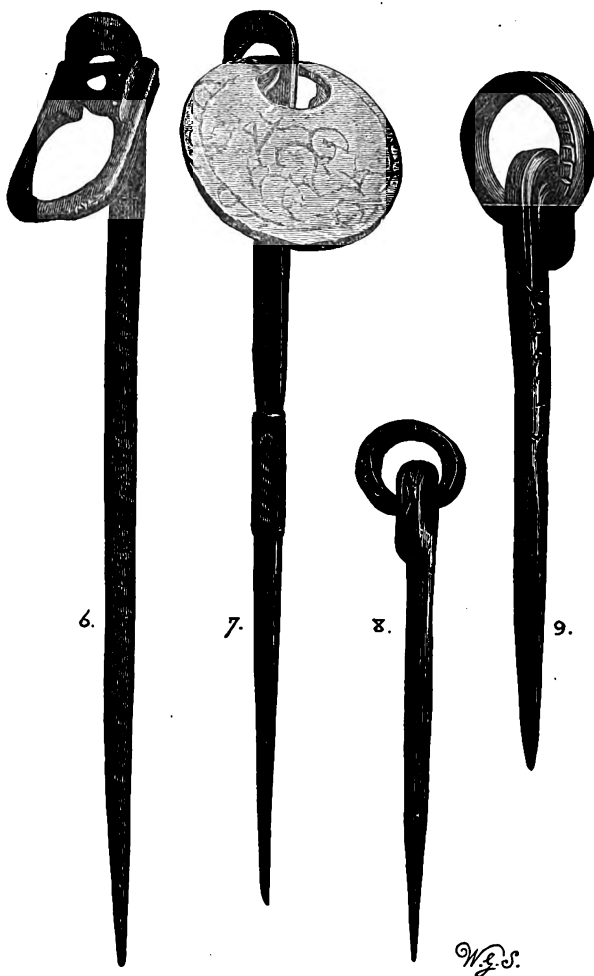
Scoring on No. 4.

No. 5 has an acus $3\frac{3}{4}$ inches long, and bears a pendant carved in

the shape of a Maltese cross ornamented on both sides with the dot-and-circle. The acus has an ogham-like scoring on one face, thus:

| IIII (worn) II III || XI

Scoring on No. 5.



Pins from Ballinderry crannog.

No. 6 has an acus $7\frac{1}{4}$ inches long, flattish, and ornamented by cross notchings, which seem only ornamental, although at one side the character

tablet which was found near Moate, about 3 inches long and heart-shaped, covered with them. Even without contending for the great antiquity of ogham writing, there is nothing at all improbable in the supposition that the dot-and-circle symbol, and the ogham overlapped in point of time, and the rune-like character of three of the inscriptions on our pins, tell for a comparatively later date. I know of but one other example of a bone pin with oghamic scribings: it is preserved in the Museum of the Royal Irish Academy amongst many bone articles marked with the dot-and-circle and other scorings, and is to be found in the Long Room, Press 4, Tray 3, Sub. No. 184, registered number 487, and in character bears a striking resemblance to the Ballinderry pins. On this pin is a well-marked oghamic score. In the same case are bone imitations of a *knife and fork*, marked with the dot-and-circle. It must be confessed, however, that neither Professor Rhys nor Sir Samuel Ferguson, to both of whom the ogham scorings on the pins above described were submitted, were able to interpret them. Sir S. Ferguson had casts made from them, which are still in existence. Again, Professor Stephens of Copenhagen was not able to say that the rune-like scribings were actually runes. Photographs were submitted to him, and he wrote: "The pins and other things are very remarkable, some of the characters look like runes, but in a case so difficult and delicate, and where every variation, however slight, may be of vital importance, there is nothing for it but ocular, careful and personal inspection" of the things themselves; which unfortunately it was impossible to afford him.

NOTES AND QUERIES.



"Daisies, those pearl'd Arcturi of the earth,
The constellated flower that never sets."—SHELLEY.

"The rose is but a summer flower,
The daisy never dies."—MONTGOMERY.

An Historic Emblem Flower—The Daisy.—Among the many floral symbols which possess an historic interest, none appeals more strongly to the tenderer feelings than the simple daisy, which is at once the name of a woman, a pearl, and a flower.

The word is *Day's eye*, and the flower is so called from its ray-like resemblance to the sun, and because it closes its pinky lashes and goes to sleep when the sun sets, but in the morning it again expands its petals to the light. The Welsh name for the daisy, *Llygad y dydd*, has the same meaning as the English, "Eye of the day." Æschylus, the Greek poet, similarly describes the moon in the heavens as "The Eye of Night." The Scotch *gowan* is from the Celtic *gwen*, fair. With the Italians it is "Fiore di primavara," the spring-tide flower, type of all things fair, and fresh, and joyous. The scientific name presents to us the idea of perennial beauty—*Bellis perennis*. In Greek and Latin the name Margaret signifies a pearl. In France it is the usual name for the daisy, so called from its pearly whiteness.

From the time of Chaucer downwards "Margaret" has always been a name beloved in English story; she is always "a pearl among women," gentle, loving, meek, patient, and devout, and always charming as is her emblem flower, the daisy. Every age seems to have delighted in holding up to admiration this "*little pearl*"—la Marguerite. Under this name the French troubadours and Minnesänger delighted to laud its praises, singing, as did the lady in Chaucer's poem, "The flower and the leaf," "La douce est la Marguerite." No flower has had its praises so universally sung as this simple little field flower: all sorts of loving

epithets have been showered upon it. It is the type of womanly truth and purity, and the pattern of patient endurance :

“ The *daisie* scattered on each mead and down,
A golden tuft within a silver crown :
Fair fall that dainty flower ! and may there be
No shepherd graced that does not honour thee ! ”

sang the pastoral poet, William Brown, above two centuries ago, admiring that flower of which Chaucer, long before, had affirmed that it was the type of beauty into which Queen Alceste, who sacrificed her own life to preserve that of her husband, was changed. In their love for a particular flower, no worshipper of nature ever offered more devout homage and adoration than “ the father of English poetry ” to the “ *daies eye*,” or “ Eye of day,” as he loved to call it :

“ Of all the floures in the mede
Then love I most those flowres white and rede
Such as men call *daisies* in our town. ”

“ And in special one called the *eye* of *daie*,
The *daisie*, a floure white and rede
In French called *la belle Margarete*.
A commendable floure, and most in minde !
O floure and gracious of excellence !
O amiable Margarete of natife kind. ”

And as the symbol of the name he calls it :

“ The Empress, and floure of floures all.
I pray to God that fair may it befall,
And all that loved the floures for her sake. ”

A volume might be filled with verses in its praise by the poets of England. The ballad poetry of Scotland also is full of tender allusion to this simple little flower. Who is there that has not with Burns plucked

“ The opening gowans wet wi’ dew ” ?

What “ brither Scot ” at home or abroad has not sung with all his heart of “ Auld lang syne, ” when he

“ . . . paidl’d in the burn,
An’ pu’d the gowans fine ” ?

Burns somewhere says, “ I have a few favourite flowers in spring, amongst which are the daisy, the flowering hawthorn, and the budding birch. ” Who does not remember his exquisite lines “ To a Daisy ” on turning it down with the ploughshare, commencing—

“ Wee, modest—crimson-tippit flower,
Thou’s met me in an evil hour,
For I maun crush amang the stour
Thy slender stem :
To spare thee now is past my power,
Thou bonnie gem ” ?

Thomas Hood, even when his own heart was breaking, could smile

while he sang, as some quaint conceit or strange antithesis of feeling suggested itself. In his own words he tells us :

“Hearts that are most attuned to mirth
Have each their chord in melancholy.”

In one of his short pieces, referring to the daisy, he thus indulges his usual fondness for a humorous turn to the sentiment—

“Alone across a foreign plain,
The exile slowly wanders,
And on his Isle beyond the main
With sadden'd spirit ponders.

“When lo! he starts with glad surprise,
Home joys come rushing o'er him,
For modest, wee, and crimson tipp't,
He spies the flower before him.

“With eager haste he stoops him down,
His eyes with moisture hazy,
And as he plucks the simple bloom
He murmurs “Lauk-a-daisy.”

It is likened in a thousand similes by the playful fancy of the poets : as childhood's favourite flower it recalls many an hour of purest happiness, of the time, when “daisies and buttercups gladdened our sight like treasures of gold and silver.” Wordsworth in a single poem lavishes on it many endearing appellations, in one verse styling it

“A nun demure of lowly port.”

And a line or two further on

“A Queen in crown of rubies set.”

And again—

“A little cyclops with one eye
Staring to threaten or defy!”

Doubting lovers in many countries have used particular plants as a means of testing the truth or falsehood of the loved one. The garden scene in Faust is a well-known illustration. In France it is the custom for this purpose to use the paquerette, or Easter daisy, as the ox-eye daisy is there termed.

“La blanche et simple paquerette
Que ton cœur consult surtout,
Dit : ton amant, tendre fillette
T'aime, un peu, beaucomp, point de tout.”



La Paquerette,
(Ox-eye daisy).

The daisy as an impress or device.—Long ago it was the custom for persons in the higher ranks to choose an impress or device, as a per-

sonal mark peculiarly their own, as their fancy might dictate. Generally it was a sort of playful reference to the name, or the emblem of some quality which they admired or possessed, or having some special significance relating to the person or circumstances. Frequently the device was associated with a motto or sentence which elucidated the idea contained in it, or else gave to it a particular shade of meaning. These devices or emblems were embroidered upon garments and hangings, and depicted in various ways for personal adornment, and for many other purposes, serving as a sort of fanciful heraldry, yet not subject to rigid and pedantic heraldic laws, being altogether more free in its uses and interpretations. Many of the devices of noble and illustrious families, which have become hereditary as household badges or crests, were originally of this nature. Our Plantagenet kings took their name from the circumstances of Geoffrey Earl of Anjou, husband of the Empress Matilda or Maud, wearing a plume of blossoming broom (*Planta genista*) in his head-gear. The roses of York and Lancaster; the rose-en-solid; the bear and ragged staff, and many others that might be instanced. Sir Stirling Maxwell, in his introduction to *The Chief Victories of the Emperor Charles V.*, says, "The noble gentlemen of Europe . . . declared their inward pretensions, purposes, and enterprizes, not by speech or any apparent manner, but shadowed under a certain veil of forms and figures"; and "it was the fashion for men of all degrees to clothe in symbolic shape their sympathies or antipathies, their sorrows, joys, or affections, or the hopes and ambitions of their lives."

The nobles and gentry, following the examples of sovereigns, each adopted a badge or device and motto, and such inventions were held in high esteem and took firm root in these countries, and exercised the ingenuity of the bravest and wisest in devising them.

That the custom of expressing their thoughts in emblems seems to have been very prevalent, appears from the frequent references by our elder poets. Chaucer's "Prioress" had

"a broche of golde fulle shene,
on which was written a crowned A,
and after, AMOR VINCIT OMNIA."

Many collections of emblems have been published, particularly on the Continent, where a more intense interest was taken in such studies than in England. "Emblem Books" (as they were termed), by English writers, have never been numerous and seldom original, the field being occupied by the writers of Italy, France, and Germany.

A revival of interest was given to this interesting branch of Heraldic Art, by the publication some years ago of an excellent work: "*Historic Devices, Badges, War-cries,*" &c., by Mrs. Bury Palliser. It is an admirable exposition of the subject on which it treats, and full of interest to the student of



DEVICE OF MARGARETT DUCHESS OF SAVOY.

Motto,—“The hand of the Lord
will protect me.”

history. To this source we are indebted for many of the historic references to the daisy flower:—

“Poets have not scorned to sing
Daisies ; and a mighty king,
 Brave and pious, good and wise,
 Chose one for his quaint device:
 One a Queen decreed to be
 Guerdon for sweet poesy.”—LADY BLESSINGTON.

Louis IX., 1226–1328.—*Saint Louis of France* took for his device the *daisy* and the *fleur-de-lis*; out of compliment to his wife, Marguerite of Provence, and, in allusion to his own armorial bearings, he caused a ring to be made, round which was a wreath of daisies and *fleurs-de-lis* enamelled in relief, and on a sapphire the two flowers were engraved with this inscription—“HORS CEST ANEL, POINT N'AY AMOUR; implying that all his thoughts and affections were centered in his wife and his country.

Marguerite d' Ecosse, wife of the Dauphin, afterwards Louis XI., also used the daisy as her impress or device. She offered as a prize a jewel made of pearls in the form of a daisy.

Margaret of Anjou, Queen of Henry VI., chose the daisy as her emblem flower. At a tournament proclaimed at Nancy on the occasion of her marriage, A. D. 1445, the knights and warriors all wore garlands of daisies in the lists out of compliment to the royal bride of fifteen. On her arrival in England all the nobility and chivalry of England wore her emblem flower in their caps and bonnets of estate. Drayton alludes to this picturesque compliment in the following couplet:—

“Of either sex, who doth not now delight
 To wear the daisy for Queen Marguerite?”

King Henry, in compliment to his lovely and beloved consort, caused the daisy to be enamelled on his plate; and in a magnificent illuminated MS. volume, presented to her by Talbot Earl of Shrewsbury, the title page is redolent of Margaret's emblem flower. Daisies are seen growing in the garden of the palace; daisies with their little red buttons are arranged in profusion on the title-page; daisies swarm in clusters around her armorial bearings, and flourish in every corner of the illuminated pages of the volume. The kirtle of the Macedonian Queen is also powdered with the same modest little flower. “Humble et loiale” was the motto of Anjou's heroine. After her reverses Drayton makes her exclaim—

“My daisy flow'r which erst perfum'd the air,
 Which for my favour princes deign'd to wear,
 Now on the dust lies trodden on the ground,
 And with York's garlands ev'ry one is crown'd.”
 DRAYTON'S *Queen Margaret to William de la Pool, Duke of Suffolk.*

Margaret of Austria, Duchess of Savoy (+ 1530), daughter of Maximilian and Mary of Burgundy. She used a device, a hand issuing from



HUMBLE ET LOIALE.
 Device of Margaret of
 Anjou.

Queen Catherine Parr also
 used a tuft of Daisies as
 her impress.

the clouds and extended over a daisy (Marguerite), with the legends, "*Domini protegit me*," "The hand of the Lord will protect me."

Another Margaret of Austria, Duchess of Florence and Parma, daughter of Charles V. (+ 1586), chose for her device a pearl shining from its shell, with the motto, *Decus allatura coronæ*, "About to bring glory to the crown."



Device of MARGARET, Duchess of Florence and Parma.

Motto—"About to bring glory to the crown."

Margaret de Valois, or D'Angoulême, Duchess of Alençon and Berri, Queen of Navarre, the beloved sister of Francis the First, who called her his "Mignonne," his "Marguerite of Marguerites." She was the ornament of his court; her power over him to the last day of her existence remained paramount, and always exercised in favour of others rather than for her own aggrandizement. Her court at Nérac was the resort of the literary and the learned. She was the protector of Calvin during his stormy sojourn in France; Erasmus, Clement, Marot, and Beza, here found an asylum from persecution—

"La Roynne Marguerite
La plus belle fleur d'élite,
Qu'onques la terre enfanta."—RONSARD.

Her understanding, say her admirers, was most excellent, her learning great, and her heart open to good and generous feelings. She well deserved the epitaph—

MUSARUM DECIMA ET CHARITUM QUARTA
INTIMA REGUM,
ET SOROR, ET CONJUX, MARGUARIS ILLA JACET.

"The tenth muse, the fourth of the graces, Margaret, favourite sister and wife of kings, lies here."

Etienne Forcadel also proclaimed her wisdom and merit in a Latin epitaph:—

HUIC REX FRATER ERAT, REX VIR, MENS DOCTA. QUID ULTRA?
OCCIDIT. HEU, FATEOR PALLADA POSSE MORI!

"To her a king was father, a king husband, a mind learned. What more?
She died. Alas! I confess that Pallas could die."

They said she was "*une Marguerite* (Marguerite-pearl) *qui surpassait en valeur les perles de l'orient*"; Ronsard, in his touching lament on her death, says—

"Tu fus la perle et l'honneur
Des princesses de nostre âge."

In a letter to Briçonnet, Bishop of Meaux, she terms herself "that imperfect, ill-shaped, and counterfeit pearl." Being somewhat of a mystic turn, Margaret took outward symbols to express the inward promptings of her

mind, and when Duchess d'Alençon, to show, says Brantôme, that "her heart was devoted to God, she chose for her device the sunflower—this flower having the greatest affinity to the sun, as much by the similarity of its rays and leaves, as that it turns from all parts to where he moves." Margaret added from Virgil the motto, *Non inferiora secutus*, "I have followed no inferior things," "to signify," continues Brantôme, "how she directed all her thoughts, will, and affections towards that great Sun which is God."

Margaret had also a lily between two daisies, with the motto, *Mirandum natura opus*, "a work to be admired."

Her poems were collected under the title of "*Marguerite de la Marguerite des Princesses très illustrée Roïne de Navarre*." Lyon, 1547. England rendered the most brilliant homage to her learning and virtues: Queen Elizabeth translated into English Marguerite's poem, "*le Miroir de l'Ame pécheresse*," and three sisters of the illustrious house of Seymour—Anne, Margaret, and Jane Seymour, composed a hundred Latin verses in the queen's honour, and to express their affliction at her death. The poet, Nicholas Denysot, preceptor of these learned sisters, edited their poem, which appeared in Paris under the title of "*Le Tombeau de Marguerite de Navarre*," with translation appended in French and Italian.

One of the most interesting portions of the old castle of Edinburgh is the quaint little chapel of *St. Margaret's*. It was built by the royal lady whose name it bears, a Saxon princess, sister of Edgar Atheling, and the beautiful wife of Malcolm, son of Duncan, whom Macbeth slew, and who afterwards ousted the treacherous thane from the throne he had usurped. Her daughter, Matilda or Maud, was wife of Henry I. (Beauclerk), son of William the Conqueror: their daughter, the celebrated Empress Maud, contested the English throne with Stephen, and from her the Plantagenet kings of England are descended.

Three Margarets in succession, "links in the daisy chain" of a royal line, whose sad and melancholy ending was the cause of unmeasured troubles in Scotland, and changed the whole course of its history:—(1) *Margaret*, daughter of Henry III., and sister of Edward I. of England, was married to Alexander III. of Scotland (1229–1285), and had two sons who died young; and (2) a daughter *Margaret*, married to Eric, King of Norway, leaving an only daughter. (3) *Margaret*, "*the fair maid of Norway*," a young and gentle princess, on whom devolved the succession to the Scottish throne. By her sad and untimely death on the voyage homeward, ensued all those troubles incident to a disputed succession. Baliol and Bruce contended for the vacant throne. The heroic Wallace fought his good fight, and Edward I. usurped the crown, the troubles ending only with the total defeat of the English at Bannockburn by the victorious Bruce.

Lady Margaret, mother of Henry VII., was an ardent patron of learning and piety. She founded, in 1502, a professorship of Divinity in the University of Cambridge, called "*Lady Margaret's Professor*"; she also founded a preachership, called "*Lady Margaret's Preacher*," who has to preach a *consilio ad olerum* before the University on the day preceding Easter term. Her granddaughter, another Margaret, sister of Henry VIII., was married to James IV. of Scotland, killed at Flodden; she afterwards married Douglas, Earl of Angus. Her son, James V., was

father of the beautiful and unfortunate Mary Queen of Scots; Darnley, her cousin, whom she married, was the son of Margaret Douglas, whose mother, the Queen Dowager, married Douglas, Earl of Angus, for her second husband.

St. Margaret, the chosen type of female innocence and meekness, as the daisy is amongst flowers, St. Pelagia, St. Marina, and St. Geruma, are the same person as St. Margaret. In Christian art she is represented as a young woman of great beauty bearing the martyr's palm and olive crown, or with the dragon chained and helpless at her feet as an attribute. Sometimes she is depicted coming from the dragon's mouth, for the legend says that the monster swallowed her, but on making the sign of the cross he was compelled to free her again. A legend states, Olybius, Governor of Antioch, captivated by the beauty of St. Margaret, wanted to marry her, and, as she rejected him with scorn, threw her into a dungeon, where the devil appeared to her in the form of a dragon, and endeavoured to frighten her from her faith. Margaret held up the cross, and the dragon fled. Other accounts say he burst asunder.

St. Margaret is the patron saint of the borough of Lynn Regis, and on the corporation seal she is represented standing on a dragon and wounding it with a cross. The Latin inscription on the seal is "Sub. Margaret Teritur Draco Stat Cruce Læta."

In the realms of romance, as in real life, Margaret seems to be a favourite name. Sir Walter Scott's heroine in the "Lay of the Last Minstrel," is Ladye Margaret, "The Flower of Tweeddale." Goethe gives to his heroine in "Faust" the simple and appropriate name of "Marguerite," as under that name symbolising the innocent nature of the woman by the daisy flower: indeed, it may be truly said, that amongst all the delightful heroines of fiction whose characters are consecrated in our memories, imagination pictures none more amiable, more lovable, or more dear to the heart of man than that impersonation of loveliness, innocence, and modesty of which Margaret is the type.

J. VINYCOMB.

Note on the Antiquities at the Cork Industrial Exhibition of 1883.—The Cork Industrial Exhibition of 1883, which in its inception, fulfilment, and completion, was such a marked success, had with its many other attractions a fine-art and archæological loan collection which deserves a passing note in our "Journal." The Historical and Archæological section was contributed to by Sir John Pope Hennessy, K. C. M. G.; Thomas Hewitt, Esq.; Cecil Woods, Esq.; The Town Commissioners of Kinsale; Miss Thompson; Ralph Westropp, Esq.; Mrs. Robertson; Doctor Caulfield; James Wise, Esq.; J. L. Lyons, Esq.; the writer of this note, and others. Some of the objects have already been figured and described in the pages of this "Journal"; but there were many more of extreme interest to the art student and the antiquary, and were of much educational value to the farmers and farm labourers and others who visited the Exhibition, and who learned for the first time that stone celts and flint arrow-heads, things which they had found, and had thrown away as useless, had moneyed value and were worth preserving; their uses were explained, and as a fruitful result I have since been sent a stone axe, found upon the shell marl beneath a turf bog on the Earl

of Bantry's property; a copper celt from Dunmanway, and another from Buttevant. Some years ago I procured from a farmer at Ballydehob a bronze socketed celt with loop. He described it as "a little brass cup with a small handle, which the childer had for a plaything." He had dug it up on his farm, and he was puzzled to know how it held the liquor, but supposed that it was turned upside down when empty, as it would not rest upon its sharp edge.

Among the stone weapons and implements exhibited were the following:—One hundred Irish arrow-heads made of jasper, flint, chert, lydian stone, &c., forming a representative series of those found in the country. A typical collection of stone axes, celts, and chisels, a number of stone hammers from Ireland, Denmark, Sweden, &c. A collection of arrow-heads to illustrate those found in Ireland, from North America, Japan, Italy, Peru, Scotland, England, &c. Stone axes mounted in their deer horn handles from the lake dwellings of Switzerland; others fixed in their wooden handles from the South Sea Islands, and a collection of stone axes from Greece, Britain, Denmark, North America, Peru, Brazil, New Guinea, Fiji, New Zealand, France, South and Central Africa, and Egypt. Among the New Zealand stone objects were some exceedingly fine specimens of jade (nephrite) in weapons and ornaments, notably a chisel-edged *mere* of a beautiful translucent dark green, contributed by Mr. Westropp, and another of the usual type by the writer, with other examples of the same material in celts, ear-pendants, and *tikis* (grotesque figures), so well known as Maori neck ornaments. Among the Celtic antiquities in bronze were cases containing twenty-five leaf-shaped swords; one hundred and fifty bronze implements, weapons, and ornaments, viz., celts, palstaves, chisels, gouges, battle-axes, war-trumpets, dagger-blades, spear-heads, rapiers, bridle-bits, and stirrups. Bronze brooches enriched with delicate tracery of twisted and interlaced celtic work, and having settings of amber, glass, and enamel; and pin brooches with falling pendants filled with fine examples of early Celtic and runic ornaments.

Among the Celtic gold ornaments was a fillet, lent by Thomas Hewitt, Esq. (*vide* "Ulster Journal of Archæology," vol. ix. p. 28), terminating with circular loops, and made of a number of twisted wires fixed together into a riband-shaped flexible band. It was found about thirty years ago by a farmer near Kanturk, county Cork, who, because it was pure gold, believed it to be brass, and as such considered that the wires when detached and broken from the fillet would do admirably for clearing the stem of his tobacco pipe from the essential oil that gave it a disagreeable flavour. Fortunately it was seen by a gentleman who knew its true value and preserved it from destruction.

A number of ancient glass and amber beads and ornaments formed an interesting feature in the collection.

Among the ecclesiastical antiquities were the bronze bells of Kilconriola, county Antrim, and of Castle Dermot, county Kildare, so called from the places where they were found. The old name of Castle Dermot was Disirt Diarmid,¹ Diarmad's Desert, or hermitage from Diarmad, son of the King of Ulidia, who founded a monastery there about A. D. 800.

¹ *Vide* Joyce, "Irish names of places."

The bell probably belonged to this religious foundation, as the bell of Kilconriola, now Ballymena, did to the church of that place, which was appropriate to the Abbey of Muckamore. With these was a collection of religious emblems, comprising silver crosses, crucifixes, reliquaries of fifteenth, sixteenth, seventeenth, and eighteenth century workmanship, of both the Eastern and Western Churches. A crucifix of silver set in a block of amber, from Galway, and a silver-enamelled floreated cross of Byzantine work. A bronze¹ effigy of the Saviour, of eleventh century work, from the Red Abbey, county Longford, and a bronze crucifix of an Archbishop with a relic case at the back, found in the graveyard of Armagh Cathedral, and nearly resembling one figured in the "Ulster Journal of Archæology," vol. ii. p. 114. Mr. Cecil C. Woods sent for exhibition a belt-pistol used by Oliver Cromwell, a trophy formed of a French cuirass (1815), and three Irish Volunteer flags (1782), viz., the red and white silk colours of the Cork Infantry Volunteers, and the blue satin guidons of the Cork Cavalry Volunteers, with other equally interesting objects that have already been described in the pages of our "Journal." *Vide* vol. v., 4th s., p. 348. Mr. James Wise, of Rostellan Castle, contributed the great two-handed sword which tradition links with the name of Brian Boroihme, but which cannot be assigned to so early a period as that monarch's reign. In the picture by Albert Durer at Vienna, which has been copied into the "Journal," iv., s. 4, p. 297, one of the knights is clad in a hauberk of chain-mail, and carries upon his shoulder a two-handed sword of the same character. In fact such swords are not earlier than the fifteenth century, and were the ordinary weapons of the foot soldier in Switzerland. In Germany its use was confined principally to the defence of besieged towns. Demmin, in his "Weapons of War,"² p. 369, No. 34, gives a sword of this character as the real Scottish claymore of the fifteenth century. Sir John Pope Hennessy, K. C., M. G., the hospitable owner of Sir Walter Raleigh's house at Youghal, sent some memorials of that accomplished and gallant courtier, not the least interesting of which was the lease of Aul-na-clofhonna, 1588, in which Catherine, the old Countess of Desmond, is mentioned; and Queen Elizabeth's warrant giving a pension to Eleanor Countess of Desmond, with other MSS. and books of the same period. For these Sir Walter Raleigh's table formed an appropriate support. Governor Hennessy also lent a most important and representative collection of Chinese and Japanese pottery and porcelain, formed with great care and good judgment during his residence as Governor of Hong Kong. Among these were some fine specimens of Celadon ware—a green globular jar with medallions of lotus plants on black ground, with the seal of the Keenlung period in blue beneath the glaze; two kyilins, a tall old Nankin blue and white porcelain bottle, with a painting of a horseman and attendant, of the best period of Chinese colouring; old blue and white Nankin porcelain; a fifteenth century Ming teapot, painted with horses, fish, flowers, in yellow and pale green on dark green ground; some fine examples of Japanese lacquer and metal work, and Satsuma ware, notably an old Satsuma square-shaped

¹ *Vide*, Proc. Soc. Antiq. London, vol. vi. p. 385.

² London, Bell & Daldy, 1870.

vase with characters in relief, presented to Sir John Pope Hennessy by His Excellency Matongata, the Home Secretary of Japan. Not the least interesting portion of the loan collection were the cases filled with Battersea enamels, and the ceramic products of the Worcester, Derby, Swansea, Bristol, Plymouth, Bere, Chelsea, Leeds, and Staffordshire works, contributed by Alderman Jones, the writer, and others.

This account should not be closed without a word of thanks to the Trustees of the South Kensington Museum for the loan of six cases filled with tapestry, porcelain, glass, electrotypes, Etruscan, Norman, and other personal ornaments, &c., &c., who sent these treasures of Art to those who would have no opportunity of visiting the parent Museum, where they are so fitly deposited for the use, and benefit, and culture of the nation.

ROBERT DAY, JUN., F. S. A., M. R. I. A.

Note on the Church of Seir Kyran in 1777, from the Records of the See of Ossory.—"State of the Church & Parish of Seir Kyran, King's County, Diocese of Ossory. This Church was built in the 5th Cen. (according to S^r J. Ware), and is the Foundation of the See of Ossory, but none of the Fabrick remains but one of the Chappels, which is resorted to as the Place of public Worship by a large Neighbourhood.

"The Parish is inhabited chiefly by Presbyterians, who have a Kirk in it, and who have constantly a Majority at the Vestry, and never grant more than from £7 to £10 at most, which is not half a Farthing per Acre; 5 Pound for the Clerk, the rest to the Sexton, & ordinary Charges, viz., Bread & Wine, washing the Church Linen, and Visitation Fees, so that there remains very little for the repairs of the Church.

"Besides, this money is never collected till Easter, so that when the Winter Storms strip the Roof or break the Windows, unless I advance the Money they remain so until then.

"There is no Cieling to the Roof, and nearly half the Ayle on each side without seats; I have often apply'd to fill up by building one yearly, but they refuse. This is very much wanted, for the poorer Part of the Congregation has no Place to sit down or rest themselves.

"It is three Years last Summer since the Church was robbed of the hanging Cloth belonging to the Communion-Table, together with that of the Pulpit & Cushion, and the Surplice, which I have not been able to replace since, except the last mention'd.

"When the Act passed for inclosing the Church Yards they in like manner refus'd, saying there was no Penalty for non-Attendance.

"From the above Relation of Facts it appears this Church can never be in decent Repair unless the Wisdom of Parliament remedy these Abuses.

"*Seir Kyran, 11th Octor., 1777.*"

"JOSEPH ROBINSON,

"*Vicar.*

Note on the Value of Stock and Corn in 1724.—I think it interesting to give, from the original docket in my possession, the estimated value of stock and corn in the county of Kilkenny in 1724. It is probable

that this valuation was made for the probate of the will of the Rev. Thomas Way, who was Vicar of Kells, and died at this period.

JAMES GRAVES.

" April y^e 24th 1724. At the Req^t of m^r. Rob^t. Way of Killree, in the County Kilkenny, we the vnd^r. nam'd haue vallew'd and apreas'd the vnd^r. nam'd Stock, being The Property of y^e Rev^d. m^r. Tho^s. Way deceas'd as follows :—

Three Bullocks at,	05	00	00
Three Cows at,	04	10	00
four ould Coach horses, . .	12	00	00
The Black Kare mare at, . .	02	00	00
Corway at,	00	05	00
Darby at,	00	05	00
fore Coach harnes & Bridells, .	01	00	00
34 barils 7 bushels of wheat, .	18	03	0
35 barils of Bear,	8	15	00
40 barils of oats,	4	10	00

PAT. WELCH.

LYONELL IZOD.

Jos. WHEELER."

Note illustrative of the probable use of Bullāns in Ireland for Bruising Grain.—Valentine Ball, Esq., Director of the Science and Art Dept., Dublin, gives me the following brief account, derived from his experience in India, of the wooden Bullān in use at present there for bruising rice.

" There are several instruments used by the natives of India for crushing and husking rice. The principal types of them are called *khunda* and *dhenka* respectively. The *khunda* is shaped out of the trunk of a tree into the form of a small churn. The pestle which is used in it is a pole shod with an iron ring. The *khunda* stands about two feet high, or less, and has an average diameter of about one foot. The *dhenka* is similar but lower, and the pestle is worked on the principle of the lever by pressure of the foot. The lever has the pestle fixed at right angles near the end of the longer arm of a beam which is pivoted at about two-thirds of its length, the shorter arm being that worked by the pressure of the foot; by means of which the end with the pestle attached is raised, and, falling with its own weight unto the *dhenka* when released, crushes the rice. Crushed or bruised rice, which has been prepared in *dhenka* and *khunda* from previously softened raw rice, is much used by the natives as a portable food, because it can be eaten without cooking.

" G. H. KINAHAN."